The CHRISTIAN CENTURY

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The Jewish Plebiscite

An Editorial

The World Council Is Born!

By Henry Smith Leiper

Are Christian Pacifists Romantics?

By Georgia Harkness

While the Church Waits

An Editorial

JUNE SURVEY OF BOOKS

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The CHRISTIAN CENTURY

June 1, 1938

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Calendar of Coming Events

June 1. Baltimore Methodist Episcopal Annual Conference, St. Paul's, Hagerstown, Md.
June 1. Southern New England Episcopal Annual Conference, S. Manchester, Mass.
June 1. New Mexico Methodist Episcopal Annual Conference, Las Vegas, N. M.
June 1-5. Nebraska Five-Years' Friends' Meeting, Central City.
June 2. Western-Norwegian-Danish Methodist Episcopal Annual Conference, San Pedro, Calif.
June 2. Reformed Church in America General Synod, Asbury Park, N. J.
June 3. Methodist World Service Mass Meeting, Arch Street Church, Philadelphia: Bishop E. G. Richardson, speaker.
June 3-12. Hollister Student Christian Association, Hollister, Mo.
June 5-7. Crozer Theological Seminary Commencement, Chester, Pa.
June 6-11. North Carolina Pastors' School and Rural Church Institute, Duke University, Durham.
June 7. Reformed Church in the United States, Ohio Synod, Massillon.
June 7. Wyoming Methodist Episcopal Annual State Conference, Torrington.
June 7-12. Oregon Independent Friends' Yearly Meeting, Newburg.
June 7-17. Kansas Institute of International Relations, Bethel College, Newton.
June 7-17. Y.M.C.A. and Y.W.C.A. Student Conference, Estes Park, Colo.
June 8-15. Institute of International Affairs, University of Oklahoma, Norman.
June 9-12. Twenty-fourth June Conference, League for Industrial Democracy, Unity House, Forest Park, Pa.
June 9-15. Norwegian Lutheran Synod Convention, Mankato, Minn.
June 9-16. Y.M.C.A. and Y.W.C.A. Student Conference, King's Mountain, N. C.
June 9-18. Oklahoma Institute of International Relations, University of Oklahoma, Norman.
June 9-18. Y.M.C.A. and Y.W.C.A. Student Conference, Blue Ridge, N. C.
June 10-18. Y.M.C.A. and Y.W.C.A. Student Conference, Eagles Mere, Pa.
June 10-19. Y.M.C.A. and Y.W.C.A. Student Conference, Seabeck, Wash.
June 10-22. National Cooperative Recreation Summer School, Hull House Camp, Waukegan, Ill.
June 11-19. Y.M.C.A. Student Conference, Lake Geneva, Wis.
June 12. Norway Friends' Yearly Meeting, Stavanger.
June 12-Sept. 11. Summer auditorium program, Ocean Grove, N. J.
June 13. Synod of the Potomac of the Reformed Church in the United States, Frederick, Md.
June 13-15. Institute for Town and Country Clergy, College of Agriculture, Rutgers University, New Brunswick, N. J.
June 13-20. Y.M.C.A. and Y.W.C.A. Student Conference, Sebago Lake, Me.
June 13-22. Carolina Institute of International Relations, University of North Carolina, Chapel Hill.
June 14. Minnesota Methodist Episcopal Annual Conference, Owatonna.
June 14. Pacific Northwest Episcopal Conference, Aberdeen, S. D.
June 14-18. Youth's Temperance Council Encampment, Camp Wa-Shun-Ga, Kans.
June 15. Michigan Methodist Episcopal Conference, Albion.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE announcement that the TVA inquiry is to get under way at once will disappoint only the Republican strategists who had hoped to make political capital of the issue in the fall elections. The public has three important concerns in connection with the inquiry: that it be conducted as soon as possible; that the charges and counter-charges of the directors be thoroughly investigated; and that the whole matter be kept out of politics. On all three points the news from Washington is so far reassuring. The congressional committee in charge of the inquiry has voted to begin taking testimony at the "earliest practicable date" by hearing "without interruption" Dr. Arthur E. Morgan, Dr. Harcourt Morgan and Mr. Lilienthal, in the order named. The decision of the committee to give the former chairman of the directorate full access to the records of the TVA is all to the good. No obstacle must be put in the path of a complete and prompt investigation. Let us have the facts, whatever they may be, and let us have them fully and quickly. And, above all, let the politician keep hands off!

Speed the TVA Inquiry!

Tackling Hague in the Wrong Way

ATTORNEY GENERAL CUMMINGS has announced that the department of justice is investigating the acts of Mayor Hague of Jersey City. Spurred on by the President, agents of the department are trying to determine whether to bring Hague to trial under the act which provides a $5,000 fine, a year in jail and disbarment from holding public office whenever two or more persons are found guilty of having conspired "to injure, oppress, threaten or intimidate any citizen in the free exercise or enjoyment" of any constitutional right. Undoubtedly Mr. Roosevelt hopes that this will still the clamor for White House action against the self-declared dictator of Jersey City. But again Mr. Roosevelt is mistaken. This is not the kind of action the public wants, because it is not the kind called for by the situation. The public does not care to see Mayor Hague squirming through the interminable mazes of a conspiracy trial. (Incidentally, conspiracy is just about the most difficult charge to sustain in the whole catalogue of crimes.) The nation is not anxious that Mr. Hague shall be brought into court at all. What it does desire is some bold, unequivocal word from the President which will tell the mayor in words not to be forgotten that he has sinned against the basic principles of Americanism. One White House interview, properly phrased, would do more to take care of the presumption of Mayor Hague than all the legal actions which the department of justice might initiate between now and next election day. One blast from the presidential study and Mr. Hague would either turn over a new leaf or find himself in a position where his further occupancy of the vice-chairmanship of the Democratic party would be impossible. The country wants Mr. Roosevelt to loose that blast. Will he?

Federal Radio to South America Is Not Favored

NO widespread grief will be felt over the failure—or at least the postponement—of the proposal to establish a federal short-wave radio station to transmit "good will" programs (that is, American propaganda) to Central and South America. The plan was embodied in a bill introduced by Representative Celler of New York and supported by Representative Maverick of Texas, who is the author of a similar bill. The arguments against it were chiefly those offered by the privately owned broadcasting companies, and they may have been motivated by selfish interest. Nevertheless, they arrived at the right conclusion. It is true that a flood of Italian and German propaganda fills the airways of South America, that much of it is prejudicial to American prestige and interests, and that some of it is false. But it still does not follow that our government should go into the radio business and attempt to counteract this influence by using the same methods. Mr. Maverick is quoted as saying that "Mussolini and Hitler must stay out of South America." If that means that they must be kept off the air, it is neither a practicable nor a legitimate objective. America should not be

silent and aloof while Italy and Germany are articulate and insidious. But there are other ways of making cultural contact. The privately owned stations will soon be equipped to do all necessary broadcasting to our Latin neighbors. Federally owned and dominated radio involves too many objectionable features. The chief reason America does not want the kind of broadcasting Germany and Italy send abroad is that it does not want the kind they have at home.

Anti-Block Booking Bill Passes One Hurdle

ON May 17, the Senate passed the Neely Bill, S-153 (companion to the Pettengill Bill, HR-1669, in the House), prohibiting compulsory block-booking and blind-selling of motion pictures. This is the first vote in Congress on a motion picture bill in ten years. But this does not mean that the bill is now a law. Far from it. It must also pass the House. There's the rub. The House calendar is almost air-tight and the Pettengill bill is not yet on it. If the House adjourns without voting upon it, the bill is dead for this session and will have to be re-introduced at the next. At this writing, the bill languishes in the hands of the House committee on interstate and foreign commerce. Prompt action by this committee, recommending it for a place on the calendar will bring it to vote. To prevent that action, the moving picture industry has marshaled its highly paid corps of lobbyists. If they succeed, the industry will maintain its tyrannical and monopolistic trade practice by which exhibitors are forced to buy all or none of any company's product; that is, they must buy the bad along with the good. To defeat the industry's lobby, the Motion Picture Research Council, which has led the civic forces thus far, recommends (1) air mail letters and telegrams to Chairman Clarence Lea of the House committee on interstate and foreign commerce, and (2) telegrams and letters to individual congressmen, urging them to do all in their power to secure passage of the bill before Congress adjourns. Twenty-nine leading educational, religious and civic organizations have indorsed the measure, but their indorsement is not enough. Congressmen must hear from home. They want to know how *you* feel about it.

Threat of Resistance Halts Nazi Attack on Czechs

THE set-up for a nazi invasion of Czechoslovakia a few days ago lacked little, if anything, of being as complete as that which was a prelude to the strangling of Austria. There was a small nation to be intimidated. There was a German minority to be "liberated." There was an election pending. There was a massing of German troops along the common frontier. There was a Führer furiously fuming with eagerness to convert his southeastern sphere of influence into a sphere of domination and apparently ready to fight for it. There were onlooking interested governments opposed in principle to such aggression but, to judge from their previous actions, unprepared to do anything about it if war might be involved. The situation was very tense. But troops did not cross the border, and presently the tension relaxed. The new elements in this case were the massing of the little nation's military forces on the threatened frontier, and the prompt and categorical statement of interested governments that they would fight if Czechoslovakia were attacked. When it was made clear, either by definite declarations or by unmistakable hints, that this would not be a push-over but would mean fighting France, Russia, Great Britain and Poland as well as Czechoslovakia, the prospect seemed less attractive. German troops were moved back from part of the frontier, and Hitler issued a statement that nothing had been further from his thought than any act of aggression. The statement deceives no one, but the tension is greatly eased. Within the limits of this special case, at least, the idea of "collective security" has been found to be not as devoid of practicability as the world had come to suppose. The course of events gave prompt and striking confirmation of the opinion expressed by Mr. Fodor, veteran newspaper correspondent in central Europe, only two days before this situation came to a head, that there would be no invasion of Czechoslovakia if the democratic nations of Europe would do what, in fact, they did just two days later, and that there would have been no invasion and annexation of Austria if they had done then what they have done now.

What Are the Wild Ballots Saying?

ONLY five months to the congressional elections, and the politicians are in a dither trying to make up their minds whether Mr. Roosevelt has lost ground as a popular leader and whether the New Deal has lost the favor of the voters. Perusal of the press would make it seem so, but the politicians have been skeptical of the reliability of the press as a reflector of public opinion ever since the last presidential election. It is the state primaries which are being looked to now to reveal the national omens. And what are the primaries saying? In Florida, Mr. Roosevelt and the New Deal received a welcome endorsement when Senator Pepper won renomination, on a 100 per cent Roosevelt platform, with a heavy majority over the combined votes of all his opponents. The relation of the disappearance of the poll tax to Senator Pepper's victory was particularly worthy of note. It suggested that, where the poor can vote, the New Deal is still strong in the south, wages-and-hours bill and all. In Pennsylvania, the so-called C.I.O. ticket, endorsed by John L. Lewis, lost out in the Democratic primaries to the "regular" ticket headed by Governor Earle, who insists that he is a good New Dealer. The Republicans polled more votes than the Democrats, however, and nominated a ticket about as reactionary as could have been contrived. Does that mean that the keystone state, uninterruptedly Republican for 44 years until the Democratic victory four years ago, is about to swing back to its former allegiance? In Oregon, an almost unknown state senator won the Democratic gubernatorial nomination from General Charles H. Martin, the incumbent. Governor Martin had shown himself an inveterate foe of the labor unions, and had opposed the most important New Deal utility projects in his state. By the time primary day

came, however, he was endorsing current New Deal proposals and was recalling words in which, he claimed, the President had testified to his fondness for the governor. Unfortunately for General Martin, the President could not remember ever having expressed such fondness. And still more unfortunately, the A. F. of L. and C.I.O. buried their differences long enough to vote together in the primary. Well, what do these three primaries indicate? Interpretations will differ, but for ourselves we seem to see, first, indications that the New Deal is about as strong as ever with the masses; second, that the nation is not yet ready to turn its political parties over to the control of the C.I.O. or any other single group; third, that when labor stands together in the industrial states it can win.

Spanish Protestants Need Assistance

SPANISH Protestants are not numerous, for reasons not to their discredit, but neither are they negligible. Those within the territory occupied by the rebels have naturally suffered many hardships. Pastor Fliedner of Madrid, whom many Americans met at Oxford, made public some facts which were the more moving for the restraint which he exercised in recounting them. More recently there has come, via Geneva, confirmation of the report of the shooting of nine Protestant ministers. Pastor Fliedner's own work in Madrid has continued without interruption, and it is surprising to learn that the Protestant college, *El Porvenir* (The Future), in Madrid still functions. What the future may hold in store for Protestants and for the cause of religious liberty in Spain when and if the insurgents are victorious, only the future can disclose, but there is little in the history of pre-revolutionary Spain to give promise of any sort of religious liberty except that extolled by Leo XIII—the liberty to believe and practice what the Roman Catholic Church declares to be true. Already many Protestants have sought refuge in neighboring countries, especially in the south of France. The number of refugees will inevitably increase. They will need help. The International Committee for Evangelization in Spain, with headquarters in Geneva, is in close touch with both the work of such Protestant churches as still exist in that country, and the conditions and needs of the individuals who remain there as well as those who have been forced to flee from their homes. Contributions for the relief of these brethren and their families in desperate need may, with full assurance of faithful and effective administration, be sent to the European Central Bureau for Inter-Church Aid, Geneva, Switzerland (postal order Geneva I-5586).

Mr. Babson Walks Out

THE tension between Roger Babson, the somewhat picturesque moderator of the Congregational and Christian Churches, and the national headquarters staff of the denomination made the headlines last week when the moderator, who had been refused a place on the program of the Massachusetts convention, holding its sessions in the Congregational Church at Dedham, carried several hundred delegates across the street with him to the Unitarian Church, where he aired his grievances against "287 Fourth Avenue." The trouble between Mr. Babson and the denominational headquarters dates from the very beginning of his moderatorship two years ago and appears to have had its origin in the interpretation Mr. Babson placed upon his election. Not unnaturally he assumed that the Congregationalists would not have elected a business efficiency expert if they had not felt they needed a business efficiency expert. He soon became convinced that the policies of the headquarters office were in need of radical revision and proposed changes with the air of one who had been given a mandate. This assumption of authority by a mere moderator did not receive the warmest kind of reception from the executive heads of the denomination, and Mr. Babson, who is accustomed to being obeyed when he gives commands, has made no effort to conceal his impatience and indignation. We are not passing on the worth of his proposals—some of them may be wise while others can only be described as fantastic—but it is clear that he would have had a better chance of success had he proceeded more tactfully. The Dedham incident must not be taken too seriously; Mr. Babson was concerned to point out that he was leading no revolt or schism and that his disagreement with "287" was strictly *en famille*. No one will be misled by the fact that so many delegates followed Mr. Babson across the street. Almost anything is likely to be more interesting than a church convention.

Mexican Rebellion Is Not Serious

GENERAL CEDILLO'S Mexican counter-revolution, if that was what he wanted, seems to have been stopped by the prompt and decisive action of President Cardenas before it even got started. As a lively participant in revolutionary movements since Madero's time, twenty-five years ago, Cedillo knows the technique of independent armed action. As governor of the state of San Luis Potosi and owner of a ranch almost big enough to be a state, he has maintained a private army in readiness for any public need or personal opportunity that might arise. As a member of the original cabinet of Cardenas, he became dissatisfied with the government's advanced agrarian and labor policies, and returned to his state, his ranch and his army. Insistent rumors told of preparations for what, in another country, would be called a *putsch*. Cardenas did not wait. He denounced Cedillo as a traitor, ordered the dissolution of his army, sent federal forces to San Luis Potosi, and himself took charge of the operations. Cedillo also did not wait. By the time the president and his cohorts arrived, Cedillo and his were elsewhere. There were a few clashes between small detachments, and there was an attempted air raid on the president's temporary residence. If Cedillo was not a rebel against the federal government when the action against him began, that action has made him one. But unless his cause has unseen elements of strength, it is foredoomed to quick failure. The charge that the aggrieved foreign petroleum companies were aiding and abetting him seems to lack foundation. Their aid would, in any case, be more hindrance than help, for it would further consolidate Mexican sentiment on the side of the president. Sentiment appears to be al-

ready sufficiently consolidated to prevent other uprisings in sympathy with Cedillo. Even the description of his conspiracy as a fascist movement seems an unnecessary, as well as an inaccurate, attempt to cast odium upon it. It is, in fact, a no more formidable revolt than was that of the Spanish rebels before it obtained the backing of fascist allies.

While the Church Waits

WE have been saying in these pages that the world situation has developed in such a fashion as to make large-scale programs of social action impracticable for the Christian church. The chief "causes" behind which the church has rallied its resources in the recent past do not now present themselves in a form which can command the devotion which the church, as church, is competent to offer. The social gospel, by which is meant the church's active exercise of its moral responsibility for the character of civilization, cannot now express itself by direct action with the assurance which formerly made such action mandatory.

With the arrest of its activity in the secular scene, the church has been thrown back upon itself. What shall it do in this period of waiting? Certainly it cannot be inactive. Quietism, escape, otherworldliness—these all are impossible for a church that has once beheld the vision of the *world* as the subject of Christ's redemption. To be disobedient to that vision, to allow it to be lost or blurred, because, forsooth, the forces in control of the world have closed many avenues of churchly activity is not only a counsel of reaction but of betrayal.

It is incumbent, therefore, upon a social-minded church to recognize that it has entered an interim period. The crumbling of the presuppositions underlying most of the moral "causes" with which the church has allied itself in the past, should strongly suggest that this interim be actively utilized to set the church's own house in order. And this means that in humility and penitence Christians must acknowledge that the task laid upon the church by the vision of its social responsibility is too great to be discharged by the kind of church we have inherited from the past. An interim of arrested activity in the secular scene therefore spells opportunity for intensive activity within the Christian community itself. The function of the church in any period may be defined in two words. One is the word "witness," the other is "action." Now that the field of action is narrowed, if not relatively closed, the supreme duty of the hour is for the church to look to its witness. This, after all, is its primary function. What the church testifies to, what it does merely by *being itself,* is not only primary, but far more important in the saving of civilization than anything it can ever do in direct social action. Moreover, this function of witnessing is inalienable; it does not depend upon conditions in the secular order; it depends only upon the insight, the devotion and the intelligence of the Christian people.

While the church waits in an interim of inhibited action, its whole mind should therefore be given to the re-thinking of its gospel, to the repairing of its broken and dilapidated structure, to the projection of a sound and adequate system of propagating itself, and to the deepening and enrichment of its sacramental life as the Body of Christ which it claims to be. That this outline of four activities covers the whole of the church's responsibility to itself is not asserted, but it will not be denied that it includes the major mandates under which organized Christianity, concerned for its witness in a world gone pagan, must operate for some time to come.

In a world gone pagan—yes, and in a church gone secular. The most startling discovery in our time is the discovery of the extent to which the Western world has gone pagan—a world which was once called "Christendom" and which the church has long imagined was becoming steadily more Christian. Coupled with this discovery is the awakening of some of the best minds of the church to the fact that the Christian consciousness has been largely emptied of its characteristic convictions concerning its own gospel. The glamor of a secular culture under which mankind seemed to be developing toward ever higher achievements in humanitarian welfare and good will has deceived the mind of the church and caused it to exchange its own ideology for the ideology of science or secular culture in general.

The startling nature of this discovery has had the effect of arousing a fresh interest in the gospel on the part of Christian scholarship. It is an interest which at the moment expends itself largely in historical research, that is, in the attempt to find out what the gospel *was*—what it was to the first Christians and to the church at the great crises of its history. In this activity the New Testament is being brought back into its unique position both as a source book of knowledge and as a carrier of the spirit of the Christian faith. This research is the most intensive occupation of Christian scholarship today. But it is only the beginning, the spadework, of the task of re-thinking the church's gospel. Once the gospel has been identified in its original and its later historical settings, it remains to set it in the framework of our modern world. How can the original and continuing faith of historical Christianity be preached to the mind of our time?—that is the crucial question which will confront the church when the scholars who are now making fresh discoveries in the New Testament have fully disclosed the results of their labors.

Thus the church, while it waits, must become a thinking church. Theology has got for itself a bad name in our time, and too many Christian leaders have shared in the guilt of stigmatizing it. But there can be no Christian church without a theology. There can be no Christianity without a theology. Those who most loudly decry theology do so in the interest of an implicit theology in their own minds which they stupidly refuse to examine. Christianity cannot go forward on the strength of mere humanitarian good will or pious sentimentalism. For the Christian church to follow the lead of those who advocate "practical religion" at the expense of sound thinking on the great realities of faith, is suicidal. The church is not a social settlement or a Y.M.C.A., invaluable as these agencies are in the fields which they occupy. The Christian church is far more than a humanitarian agency. It is not an agency at all: it is humanity oriented toward God. It is not a mere contributor to civilization; it is

civilization—an earnest of that order of human relationships which ultimately spells the kingdom of God.

Such an order cannot exist without an ideology—no human order can exist without an ideology. And the ideology of the Christian church is theology. It is not alone the scholars and leaders of the church who should be engaged in this re-thinking task, but the rank and file of the laity. They can be made interested only by the leadership of their pastors and preachers. But unhappily—and here is the nub of the problem—our theological seminaries are not training men for this great business. Increasingly, the seminaries are sending forth men with dilettante interests —men interested in everything except the preaching of the great *truths* of the gospel. This is only partly the fault of the seminaries: it is more a reflection of the decadence of theology itself. But we are on the edge of a new time. If the church is to survive this interim period of world confusion and chaos, it can hope to do so only if it comes out with a firm body of intellectual conviction consistent with its gospel and affording an ideological framework for its gospel.

The second task confronting a waiting church is that of repairing its broken and dilapidated structure. Gradually our Western Protestantism is opening its eyes to the fact that it has neglected the church. It has neglected even to think about the church. It has had no clear doctrine of the church. Obfuscated by a sterile distinction between the church visible and the church invisible, it has directed a mild veneration toward the church invisible (which is no church at all, but only the idea of a church), and allowed the church visible to shift for itself. The result is that Protestantism has literally spawned churches. These churches, like Topsy, have "just grow'd." Protestantism has not only lacked a sound doctrine of the church but it has developed no Christian conscience toward the church. A new schism has never been regarded as a sin against Christ. It has been deplored, in a way, on pragmatic grounds, but once the division has taken place, the new sect has gone on with its separate existence with a conscience quite void of offense.

In the pregnant interim in which the church waits, this sprawling Protestantism confronts the opportunity to repair the damage which has overtaken it in virtue of its own neglect. It can now focus its attention upon the problem of ecclesiastical organization. Indeed, it is already doing so, with an intensity which is without precedent since the Reformation. Three factors operate to facilitate a centripetal movement among the churches. One is the steady wearing down, and in many cases the complete vanishing, of the issues upon which divisions originally occurred. The second is the growing awareness of the fact that the world in which we moderns live is a world of great magnitudes, economic, political, social and cultural, against whose appeal and power a divided church cannot function in terms appropriate either to the psychology of the age or the mission which Christ has committed to it. The third factor is the dawning sense that the church bears a large share of the guilt for the alienation of Western civilization from Christianity, and that this is due in large measure to the parochialism, the localism and the sectarianism upon which, inevitably, the energies of a divided church are spent.

It requires no exhortation to induce the church to take up the task of its own unity. Already the healing forces are at work. Our most trusted leaders are at the front of the movement for the reconstruction of the order of church life. An ecumenical mentality is emerging. The strangeness of others' orders and procedures and liturgies and nomenclatures is wearing away as we sense behind the unfamiliar forms the same faith and aspiration which our own forms (or the lack of them) express. It is not necessary to name the many tributaries which are pouring their healing waters into the widening stream of church unity. As if by instinct the Christian community has already seized upon this interim period to set its house in order. It remains now to inspire and sustain one another in intelligent activity in this great work to which the churches have already actually and overtly set their hands.

Space forbids and the magnitude of the problem makes impossible more than a passing mention of the third structural task to which a waiting church must devote itself if it hopes to survive the present interim between two epochs. Religious education, which may be defined as the church propagating itself, was long since abandoned by the Protestant churches and the whole of education given over to secular control. It is the completely secular character of education which is more responsible than any other single cause for the alienation of modern culture from the Christian faith. For more than fifty years virtually no effort has been made by Protestantism to propagate itself, save by evangelism, which is far less fruitful than is usually imagined; while such fruit as it bears is thin and juiceless when compared with that of a sound educational procedure.

By its neglect of the educational process Protestantism has allowed at least three generations of its youth to grow up without any serious participation in the Christian faith. Its children are falling between the two stools of secularism on one hand and Roman Catholicism on the other. The problem of Christian education must be attacked by the church in almost complete disregard of the existing Sunday School system and of the so-called scientific type of religious education which is an adaptation of the prevailing secular system to religion. Both of these are pathetically unable to impart the Christian faith to the church's youth. One thing is clear, and that is that Protestantism must assume its obligation in this field in terms far more formidable than perhaps any of us now envisage. We must think in terms of an expressive and adequate educational institution, manned and controlled by the church and operating in such a manner as to mold the church's children into intelligent and loyal members of the Christian community.

Finally, a waiting church will find ways and motives for deepening and enriching its sacramental life as the Body of Christ. The church is not merely a moral institution; it is a holy institution. It is distinguished from every other association of mankind by the fact that it is oriented toward the Ineffable. It points not alone toward the realization of our human ideals but to that which lies beyond our ideals, the very partially comprehended purpose of God. To its altar man brings his sins, but he also brings his righteousness. And as he asks forgiveness for his sins, so also he asks forgiveness for his righteousness, which he knows is nothing of which he can boast. Neither Chris-

tianity nor the church can understand itself until this, its ultimate genius, is apprehended. It is its orientation toward the Ineffable that makes the church a sacramental institution and gives meaning to each particular sacrament.

In a time of intense devotion to ethical "causes" the Christian church all too easily forgets its true orientation. The interim of arrested action affords a providential occasion to reestablish the habit of prayer and worship and to recover for the sacraments of our faith their proper place and dignity. It will be time well spent if in the period of waiting the church gives intensive attention to the recovery of the lost art of worship. This involves much more than preaching. It cannot be accomplished by exhortation. The "means" of grace must themselves not only be reinterpreted but lifted up to a place of unique importance in the life of the Christian community. What this means by way of liturgical reconstruction cannot now even be touched upon. But it is bound to mean a revolution, albeit a quiet and orderly one, throughout the entire range of our Protestant churches.

These, then, are some of the things the church may do while it waits. But its waiting must be real waiting—that is, waiting for God's call to action in the secular scene. That call will come again. It may be at morn or at midnight, but it will come. All our waiting must be expectant —an instant readiness for the unknown hour when the Son of Man cometh. Let not the church fail to take advantage of its moment of surcease, so that its social gospel may be more than a program of action; may be, indeed, a gospel of redemption.

The Jewish Plebiscite

UNDER the auspices of the American Jewish Congress a plebiscite of American Jewry is to be held on June 25, 26 and 27. In this plebiscite a question of policy will be submitted to the Jewish community and in addition 400 delegates will be chosen for an extraordinary session of the congress, at which a "united democratic front" will be formed to mobilize "the strength and influence and resources of the entire Jewish community . . . in defense of Jewish rights." Any person may register to vote in the forthcoming election by paying a fee of ten cents and signing this declaration: "I herewith endorse the purpose of the American Jewish Congress and join in its efforts to mobilize American Jews in defense of Jewish rights the world over."

When this plebiscite was first announced, four questions were formulated on which the participants were to be asked to express an opinion. All four were immediately attacked in Jewish circles opposed to the whole project as either meaningless or so phrased as to make possible but one answer. The administrative committee of the congress has therefore decided to submit only one question to the voters: "Do you favor a union of all American Jewish groups engaged in safeguarding the equal rights of Jews, which shall undertake to create for the defense of such rights a single all-inclusive agency organized on a democratic, representative basis in accordance with American ideals?"

At first glance, it may seem natural that some such device should be employed to secure a united organization and expression for the American Jewish community. World events have produced a deep-seated anxiety throughout Jewry. The Jew sees himself today as more friendless, harassed and imperiled than at any time in modern history. This feeling of insecurity has become almost as widespread among Jews in the United States as in Europe. Under such circumstances, it is no wonder that there has been a growing demand in Jewish circles for greater action of some sort in defense of Jewish rights. And it is equally understandable that this demand for action should have led to the proposal of a plan under which a single organization would be empowered to represent the Jews of America in all questions dealing with Jewish rights, both here and abroad.

If this were all that there is to the pending plebiscite, we might dismiss it with only brief comment, holding it to be a matter for Jewish decision. But in the recent stages of the plebiscite campaign an attempt has been made to involve the Christian ministry on one side of what is, from the Jewish point of view, a highly debatable issue. And before this effort to align Christian ministers with a single Jewish party proceeds further, some statement is needed which will make plain to the Christians approached what is involved. Briefly, it may be said that such Christian ministers as respond to the appeal now being placed before them by the American Jewish Congress will be held, by a large part of the Jewish community, to have committed themselves to a partisan position in an inter-Jewish struggle, and that probably without much knowledge of the issues at stake.

The appeal which has gone out to Christian ministers, over the signature of Dr. Stephen S. Wise, president of the congress, refers to the sympathy which these ministers have shown for "the suffering of the Jews," and states that "it would be most encouraging to the American Jewish Congress, and indeed to the entire Jewish people, if it might have a message of encouragement from leaders of the Christian world. The knowledge of the moral support of Christian Americans will do much to uphold the courage which we sorely need." After reading an appeal couched in such terms, few of those approached will at first be disposed to withhold their names from the document submitted for signature. But a careful reading of that document will disclose this paragraph:

> As Christian leaders, we extend our profoundest sympathy to suffering Jewry. We hail the efforts of our fellow Americans associated with the American Jewish Congress to unite the resources of the Jewish community of this country in a democratic front against anti-Semitism. In seeking to create a democratic agency to represent the Jewish people and to devise a program for the protection of Jewish rights, the American Jewish Congress is upholding the highest traditions of American democracy. Its efforts deserve the sympathetic support of Americans of all faiths, which we hope will be forthcoming.

It will hardly be news to most of our readers that the Jewish community in the United States is criss-crossed by innumerable lines of division. Some of these are an inheritance from the geographical divisions of Europe. Some are theological. Some are economic. But the cleavage which means most today is that which, for want of a better term, may be said to divide nationalist from non-

nationalist Jews. This is most important because it involves a difference in Jewish *Weltanschauung.*

There are no statistics, but it may safely be said that the overwhelming majority of American Jews regard themselves as Americans of Jewish faith or, where they have succumbed to the trend toward secularism, of Jewish ancestry. To these Jews "religion" means much more than theology or ritual. The word connotes attachment to the cultural heritage bequeathed to the Jews by their sages, and a sense of obligation to their co-religionists which imposes the duty of helping those in distress and of working for the amelioration of the legal-political status of Jews in countries where they suffer disabilities. It is from among this large group of Jews that such organizations as the B'nai B'rith, the National Council of Jewish Women, the American Jewish Committee, and most of the organizations composed of Jewish workingmen, recruit their membership. These are what we have in mind when we speak of non-nationalist Jews.

Opposed to the non-nationalists is a smaller but better organized and more articulate group which holds that the Jews are a scattered nation, that the differences between Jews and the non-Jews among whom they live are not only religious and cultural but also "national," and that consequently it is a mistake to think of Jews as Englishmen or Frenchmen or Germans of Jewish faith or ancestry, since they are really Jews *in* England, *in* France, *in* Germany, and so on. This does not mean, of course, that such Jews cannot be entirely loyal in a political sense to the countries of which they are citizens. But it does mean that they recognize a Jewish nationalism which is over and above their immediate citizenship. The Zionist movement has had a great influence in extending this view of the Jew's place in modern life.

Ever since the American Jewish Congress was revived in 1922 with Dr. Stephen S. Wise as its president, it has championed this nationalist conception of the Jewish community. The congress has tried to establish itself as a parliament functioning in behalf of the Jews in America, heading up in a world parliament which should govern Jewish life everywhere and represent Jewish interests in dealing with other states. This underlying conception came clearly into view as long ago as 1932 when, in planning for a World Jewish Congress, a committee largely guided by Dr. Wise stated the purpose of the congress to be: "This world congress, based on the conception of the Jewish people as a unified national organism *(Volksorganismus),* should be a legitimate representation, authorized and in duty bound to deal with all questions of Jewish life, and to represent the Jewish people to the outside world, in a struggle for its civil and national rights."

Storms of debate have swirled about the head of Dr. Wise, but he has held stedfastly to the conception of Jewry organized in congresses within the countries where Jewish population is large, all heading up in a World Jewish Congress devoted to the promotion of Jewish nationhood. The "union of all Jewish groups" sought by the coming plebiscite is to be a union endorsing this program—and for this reason many Jewish bodies have already announced their refusal to participate. Last week the Jewish Labor Committee, in a statement signed by B. Charney Vladeck and David Dubinsky, declared that "the American Jewish Congress will have as little right to speak in the name of American Jewry after the election as it has at present. Surely the Jewish workers will not participate in this farce."

We shall not enter into a discussion of the debate over Dr. Wise's proposals which goes on endlessly, and with great passion, within American Jewry. The opposition to Dr. Wise's program, led by such bodies as the American Jewish Committee and the B'nai B'rith (the leading Jewish fraternal organization), is obviously most deeply disturbed over the problem of double nationality. Three years ago, when Dr. Wise drove through his plan for a World Jewish Congress in the face of bitter opposition, the American Jewish Committee attacked it in the belief that "a Jewish parliament would give aid and comfort to those who promote hostility to the Jews on the ground of alleged international solidarity and superloyalty. It would sow doubts in the minds of our fellow citizens in all countries as to the precise status of the Jew as citizen." And it is this belief that Dr. Wise, in promoting the coming plebiscite, is trying to commit American Jewry to a policy which involves the issue of double nationality, which more than anything else is responsible for the determination with which the plebiscite proposal is being fought by other Jewish bodies.

Whatever the outcome of the debate now raging within Jewish circles, it is already evident that the hope of obtaining a united Jewish front from the proposed plebiscite is chimerical. Dr. Wise and the American Jewish Congress—the two are practically synonymous—are too deeply committed to a debatable conception of the nature and status of the Jew to permit any hope that hitherto dissenting Jewish bodies will fall into line. No matter how the plebiscite may turn out, great numbers of Jews will repudiate it. Its mandate will, from the first, be denied, not so much by gentiles as by Jews. For Christian ministers, therefore, to sign the documents submitted to them by Dr. Wise, hailing the leadership of the American Jewish Congress as deserving universal support, will be to become involved in partisan fashion in a Jewish controversy. We doubt whether there are many Christian ministers who care to become thus involved. If there have been some who, without knowing all that is at stake, have already affixed their names to this mischief-making document, they will be well advised to consider an immediate withdrawal of their endorsement.

On Examinations for Adults

EDITOR THE CHRISTIAN CENTURY:

SIR: I have a suggestion to make which will unite all, or almost all, your readers over twenty-five years of age. They will be one in their anger and their condemnation of this fearful reformer. "Pooh! Pooh!" Dr. Boanerges will say. On the other hand the readers who are under twenty-five will say that Quintus is at last on right lines.

The facts can be swiftly stated. In youth we are exposed to many examinations. When youth is over examinations cease to trouble us. It may be that we become

examiners ourselves, and calmly reading a book we supervise the examinees, and afterwards perhaps a little bored, read their papers and sit in judgment upon them. But we ourselves are not examined any more. For the rest of our education we can be trusted!

Why? Here is a man of fifty who puts letters behind his name, which indicate certain attainments in knowledge. At the age of twenty he knew enough mathematics or science or modern language to merit those letters. Does he know enough now? What has he been doing in those thirty years?

Does that preacher who once knew enough Greek to pass an examination in the text of the New Testament, know enough today? Do all doctors of divinity know divinity, whatever that may mean? Alas! With years the classical scholar may become a man who has forgotten a "little Latin and less Greek." And the mathematician as he surveys his textbooks may say with mingled pride and regret: "What a lot I used to know! What a boy I was!" Does education in its early stages need the discipline of examinations, and afterwards, not?

Education we agree is a lifelong process. We have all said this countless times in articles and addresses. Well then, if examinations are necessary in the early stages of education, how does it happen that they are no longer necessary in the later?

I remember reading of a certain writer who after youth was over remained a serious student. She read Dante, it was said, with as much thoroughness as if she were reading for an examination. You and I know how easy it is to read a book with a very different standard. That book I was reading last week! If I were asked to say what it was about, I should answer with a certain margin of uncertainty. If I were further required to put down on paper what the author said upon dialectical theology, say, or Marxian anthropology, I should become progressively vaguer and vaguer. If I had to undergo an examination I should be given by a charitable examiner a grade of D. Is that as it should be?

There is a serious danger in thinking that the careful and precise reading of a book belongs to youth, and that youth being over, we need no censor to test us, no fear of an examination to keep us to the mark. For one thing it gives a man his final classification much too soon. The fact that he knew certain things at twenty ought not to secure for him a place of honor when he is fifty. It was once said by an Oxford man that "Greats" (the famous Oxford Examination) and the day of judgment are two examinations, not one.

I have no precise suggestions to make. The pallor caused by this letter may leave the cheeks of indignant readers. I do not want to drive divines into unearthing their Hebrew grammars. But I do think that in my own interest it would be a good thing if I had to prepare for an examination once more.

Dare the suggestion of a sabbatic examination be thrown out? It would certainly help to make us less woolly in our intellectual life.

Ever yours feeling very woolly at the moment,

QUINTUS QUIZ.

VERSE

Aldersgate

"I felt my heart strangely warmed"—Wesley's Journal: May 28, 1738.

WARM is the glow that struggles in the room
Against the somber shadows of the gloom;
Warm is the light that purifies and cheers,
The gleam that dazzles, and the flame that sears.
Warm is the early fire of the dawn
Resplendent in the dew when winter's gone;
Warm the caressing winds that lightly pass
Above the lark's nest hidden in the grass.
Warm are the vernal whispers that convince
Reluctant March of April's hyacinths.

And strange the soul's warm spring to those who wait
Its coming, in some quiet Aldersgate.

EDWIN MCNEILL POTEAT.

The Truth Requires No Converts

THE truth requires no converts. It endures
Though round its shrine no banners are unfurled.
For time, its solitary priest, insures
That, unacknowledged, it shall rule the world.

STANTON A. COBLENTZ.

The Market

HATE is bulging all the safes on 'change,
Waiting to finance strife-makers,
While love lies idle in the vaults of heaven
With only occasional takers.

LAURA M. BURGESS.

The Wesley Oak

(St. Simon's Island, Georgia)

STANDING beneath its boughs, John Wesley spoke
The Christian creed of love's immensity
That reaches out beyond the farthest sea,
Embracing every kind of alien folk.
The sparrow, all creation may invoke
God's eye, know his beneficence—and he
Who sought the garden of Gethsemane
Perhaps is not unmindful of an oak.

For centuries, quiescent, in this place,
It has borne summer's heat, the tropic storms that blew;
Never refusing refuge to stray birds,
Offering shade to men of any race.
Proudly it dwells beneath the heaven's blue,
Last living witness to John Wesley's words.

CLARA ELBERTA GRICE.

The World Council Is Born!

By Henry Smith Leiper

Utrecht, May 16

THOSE familiar with the Oxford and Edinburgh conferences will not need to be reminded that by almost unanimous action both commended to the constituent churches the formation of a World Council of Churches, to be based upon the nucleus of a merger between the Universal Christian Council for Life and Work and the World Conference on Faith and Order. The churches in many lands have energetically followed up that suggestion with appropriate actions. They have been motivated on the one hand by a realization of the crisis in which all Christianity stands and on the other by the compulsion of the will of Christ, whose oft-repeated prayer for unity among his followers can only be answered when his followers see in it an absolute imperative.

Utrecht Provides Right Atmosphere

By happy coincidence, the constituent Committee of Fourteen—seven from Oxford and seven from Edinburgh—chose as a site for the provisional conference called to draft the constitution of the World Council and to provide for the administration of its constituent organizations until the first assembly shall meet, this ancient city of Utrecht. Here in the seventh century stood a church which marked the point farthest north on the march of Christianity toward the ends of the earth. To it came last month representatives of the churches of virtually the whole world—which after twelve hundred years is far more extensive than the first Bishop of Utrecht could have dreamed. Just as there came to that walled town of the seventh century Bishop Willibrod from Eboracum—the modern York—to found its first cathedral, so there came in the twentieth Archbishop William Temple, also from York and signing himself "Ebor." On the very spot where his predecessor founded a cathedral he helped mightily toward the founding of a council which is to be the most inclusive, and possibly the most significant, to be born in any age. The undivided church which Bishop Willibrod served covered but a small portion of the then known world. This new organ of the essential oneness of Christendom touches the whole earth through its constituent churches and related ecumenical bodies.

When "William Ebor," as chairman of the Committee of Fourteen, called the provisional conference to order in the council chamber of the Reformed Church of Holland, there were present not only all but three members of that committee but also delegates of the churches to the number of forty-six. Beside them sat delegated consultants from the united bodies of Christendom: denominational or confessional councils, nonecclesiastical world Christian organizations, and related ecclesiastical bodies. These persons, together with the officers of the two movements most vitally concerned, numbered thirty-eight, making a total of eighty-four. When it is recalled that in certain cases a single delegate was the authorized representative of as many as seven related denominations, the real significance of these figures appears!

The conference, being free to choose its own chairman, elected by unanimous consent the genial and able archbishop, after hearing from him, in his capacity as chairman of the Committee of Fourteen, a statement of the reasons for the calling of the Utrecht meeting. It then created two working committees—one to draft the constitution, the other to devise means for continuing the work of the two movements primarily involved as antecedents of the projected council. For the first, Dr. J. Ross Stevenson of Princeton was chosen as chairman, with Rev. William Paton of London as secretary. For the second, Dr. Marc Boegner of Paris and Dr. Samuel McCrae Cavert of New York were made chairman and secretary respectively.

Having set up its simple machinery, the conference turned, on the evening of May 9, to the one public service of the week—evening worship in the cathedral. Those participating, under the leadership of the Archbishop of York, were: Dr. Boegner; Dr. Adolf Keller, secretary of the European Bureau of Interchurch Aid in Geneva; Dr. John R. Mott, chairman of the International Missionary Council; Dr. H. Fullsand-Damgaard, Bishop of Denmark; Dr. Berkelbach van der Sprenkel, chairman of the Ecumenical Council of Holland; Mgr. A. Rinkel, Old Catholic Archbishop of Utrecht; and Archbishop Germanos, metropolitan of Thyateira, representing the ecumenical patriarch of the Eastern Orthodox Church. Every seat was filled. The good people of the city of Utrecht and surrounding towns manifested their deep interest and their generous good will toward the effort for greater Christian unity here represented. Both the worship service and the addresses were impressively reminiscent of mountain-top experiences in Oxford and Edinburgh.

Unsolved Problems Press for Answers

The three following days were devoted to intensive work on the problems confronting the conference. Despite the good start which the world conferences of 1937 had given to the idea of a World Council there were, everyone knew, great difficulties to be met. How should the existing organizations be merged into the new one? What would be the basis of representation—by confessions or by geographical areas? How should the constitution be drawn up? What provision should be made for the period before it could come into effect? What staff should be set up? and where? and how? and by whom? How meet the fears of those who thought that a super-church was being erected? How prevent the plan of a real council from degenerating into a mere empty, formal shell with no well defined task and no authority? How relate the work of the other international Christian organizations to the new council?

Little wonder, with such an array of unanswered questions, that by the time Wednesday evening came it ap-

peared as though no solutions could be found. One devoted and hard-working leader remarked late that night: "The plan of the World Council is in ruins. How can we go forward?"

But the will to find a way was present—and a deep consciousness of the brooding presence of the Holy Spirit. In the frequent periods of devotion one caught the note of persevering faith. If it was God's will that a more united church should find here an instrumentality for the carrying forward of its world-wide task, surely some light would break—as John Robinson had predicted it would from God's Living Word long ago at Leyden, only a few miles away, when another little band of seekers courageously turned their faces toward the unknown.

Solutions Begin to Appear

By Thursday afternoon it became clear that a way was opening for agreement on the many difficult points which had been before the conference. The report on "ad interim administration" was adopted after having been hammered out by genuine cooperative thinking and planning. Recognizing the special need of continuing effectively the work of the Universal Christian Council as well as that of Faith and Order, the conference invited the responsible administrative bodies of each movement to endorse its action by appointing a provisional committee. That committee is to be responsible for securing the budget for ecumenical work until 1940—or at the latest 1942—when the World Council will be formally constituted in the first World Assembly; to administer these funds so far as may be desired by the two movements, through the direction of the staffs hitherto working separately; to make such arrangements and appointments as may be required for joint new work involved; and to study carefully practical methods for relating to the World Council such organizations as may desire it on one or another basis, namely, the World Alliance for International Friendship through the Churches, the World Student Christian Federation, the Central Bureau of Interchurch Aid, the World's Sunday School Association, the World Y. M. C. A. and Y. W. C. A., and the International Missionary Council.

The endorsement of this plan requested from the Universal Christian Council was given, I may say, at a meeting of its administrative committee immediately following the general sessions at Utrecht. That of the Faith and Order movement cannot be formally given until its meeting at Clarens, Switzerland, August 29 to September 2. But its leading officers were present and indicated their belief that no difficulty would arise.

Working Organization Set Up

The provisional committee set up consists of the original Committee of Fourteen and its alternates, plus six to be chosen, half from each movement. The chairman elected was the Archbishop of York; vice-chairmen, Archbishop Germanos for the Orthodox Church, Dr. Marc Boegner for the evangelical churches of Europe, and Dr. John R. Mott for the American churches. Three joint secretaries were likewise chosen. They are Dr. Visser 't Hooft, retiring secretary of the World's Student Christian Federation; Dr. Henry Smith Leiper, American executive of the Universal Christian Council; and Rev. William Paton of London, secretary of the International Missionary Council, whose part-time services will be requested from this latter organization. Dr. 't Hooft will at once assume general charge of joint activities, working from the Geneva office. His associates will, in the main, act from their present offices in New York and London respectively. Dr. Paton's staff relationship cannot begin until the approval of the International Missionary Council has been given.

Pastor Henriod, who has given half-time to the World Alliance and half to the Universal Christian Council, was asked to continue half-time with the new staff with special responsibilities for relations with the Eastern Orthodox Churches, minority churches, and "churches in crises." Dr. Hans Schonfeld and Rev. Nils Ehrenström are asked to continue their able work in the research department as well as in general regional conference work in Europe. Canon Hodgson and Rev. Floyd Tomkins, officers of Faith and Order, are to be related to the new staff as their own governing body shall decide in September. Savings over previous expenses for the work of the two movements were effected, so that the combined budgets for both on the new basis is 29,000 Swiss francs less than for the last year of separate identity.

Constitution Is Unanimously Accepted

An administrative committee, set up by the larger provisional committee and charged with interim responsibility, consists of Dr. Marc Boegner, of the newly united evangelical churches of France, as chairman; the Bishop of Denmark; Bishop Marahrens of the German Evangelical Church; Archbishop Germanos of the Orthodox Church; the Bishop of Chichester, Dr. M. E. Aubrey and Dr. J. H. Oldham of the British Churches; Dr. William Adams Brown (vice-chairman of the Committee of Fourteen), Dr. John R. Mott and Bishop George Craig Stewart—with Dr. Samuel McCrae Cavert as general alternate—for the churches of America.

This committee met and began its active work on the adjournment of the larger body which created it. It will meet next in Paris near the end of January 1939 after the important Madras meeting of the International Missionary Council.

The consummation of the Utrecht conference from a spiritual and emotional point of view, and doubtless from a historical viewpoint as well, came with the presentation on Thursday evening in the council chamber of the Dutch Reformed Church of the final report of the constitutional drafting committee. When Dr. Stevenson had finished his presentation of the carefully revised draft there were a few minor changes suggested and then Dr. Temple put the question for or against adoption. The result surprised everyone, for it was not only unanimous, but every delegate entitled to do so had voted in the affirmative—none feeling compelled to refrain. To those who remembered the difficulties and differences faced through the months and days of preparation it seemed nothing short of a miracle—all the more significant because to the outward eye it appeared so commonplace: just a few score men and women standing quietly in their places instinctively joining in a final prayer of profound gratitude to God for what he had brought to pass. That it was in truth his work, none present there could doubt!

The constitution, which will now be sent to the continuation committee of Faith and Order for its approval and then submitted to the churches as the basis of the first assembly, is too long to be reproduced here although it will be printed at once in its entirety. It presents as the basis for the World Council the statement that it is a "fellowship of churches which accept our Lord Jesus Christ as God and Savior." This phrase was kept because of its long use in ecumenical connections, as signifying the common faith in the Incarnation which characterizes the doctrinal position of the constituent churches. The functions of the council were defined as in the original proposals at Oxford and Edinburgh. They include "facilitating common action by the churches," the promotion of cooperation in study, the encouragement of the growth of ecumenical consciousness in the members of all churches, the establishment of relations with denominational bodies of world-wide scope and other ecumenical movements, the calling of world conferences on specific subjects, and the maintenance of the work hitherto done by Faith and Order and Life and Work.

Council's Authority Limited

The authority of the council is carefully described as being confined to counsel and the offering of facilities for common action both in matters of common interest and on such matters as one or more of the churches may commit to it. It specifically "cannot legislate for the churches nor act for them in any manner not provided for in the constitution."

It is to carry out its functions through an assembly composed of official representatives of churches or groups of churches. It shall number not more than 450 and shall meet ordinarily every five years, and its members are to be approximately one-third lay persons—men or women. A central committee, to consist of not more than 90 persons and constituting a committee of the assembly, is to be made up of 17 from the Eastern Orthodox Churches; 22 from the European Continental churches; 12 from the churches of Great Britain and Ireland; 18 from the churches of the United States and Canada; 10 from the churches of Asia, Africa, Latin America and the Pacific Islands; five from the churches of South Africa and Australasia; together with not more than six members representing minority churches—these to be designated by world confessional organizations. A definite proportion of these are to be lay persons—at least 21 out of 90 members.

The central committee will, between meetings of the assembly, carry out the assembly's instructions and exercise its functions; act as the finance committee of the assembly; and provide its own officers and staff, as well as an executive committee.

Short as it is, the constitution of the World Council provides an excellent and clear-cut organizational basis for the growth of a very significant instrumentality in the world-wide life of the church. Churches will adhere to the assembly in the first instance by appointing delegates and any changes which they may desire to propose in the constitution can be brought up for consideration in due course when the first assembly meets. The constitution will now be submitted directly to the churches of the world with a covering letter from Archbishop Temple for Faith and Order and Dr. William Adams Brown for Life and Work. Upon the churches' action depends the final step in making the World Council a complete reality.

Are Pacifists Romantics?

By Georgia Harkness

NO THEME on which Christians disagree more clearly betrays the mixture of human arrogance and moral sincerity which characterizes us than does pacifism. In all but the rarest of discussions, the pacifist at least covertly charges his opponent with being not quite Christian, while the opponent in turn proceeds on the assumption that the pacifist is a well-meaning but misguided romanticist.

The pacifist almost never really believes that he has a corner on Christian truth. If in the heat of argument he is betrayed into such an implication, he recognizes in his saner moments that the question is one on which neither biblical authority nor Christian insight speaks unequivocally. The pacifist position is that which *for him* seems most Christian, and in so far as he is a consistent pacifist he attempts to win assent rather than to browbeat anyone into agreement. Believing with Plato and Whitehead that civilization is measured in terms of the victory of persuasion over force, he rests his case in strategy as in content on the power of ideas and ideals.

The nonpacifist likewise appeals to ideas. Though he envisages the possibility of using violence against a fellow Christian in time of war, he does not beat him over the head to secure agreement! He does, however, use certain argumentative nightsticks. Of these the ones most commonly brought into play are the assertions that the pacifist is an unrealistic utopian, framing a world as he would like to have it rather than as it is, and that consequently he is a parasite, withdrawing from action to let others take the brunt of the world's evil.

Christian Pacifism Misunderstood

It is not the purpose of this article to canvass the pros and cons of pacifism. The ground has been well burned over, though the ominous resurgence of the shibboleths of 1917 gives evidence that it must be freshly ploughed. (Then we fought to make the world safe for democracy; now we prepare to fight to protect it from fascism—a differentiation which is scarcely a difference!) I wish, however, to suggest that the charge of utopian romanti-

cism is based on a fundamental misunderstanding of the grounds on which Christian pacifism is maintained. Those who adduce this charge set up a straw man for the sake of knocking it down. Though there may be unrealism and arrogance on both sides, human nature being what it is, the Christian pacifist does not ordinarily entertain the illusions about human nature which his opponent attributes to him.

Pacifist No Sitdown Striker

What is a Christian pacifist? He is not a "passivist." He does not rest his case simply on a sitdown strike against war. In international as in industrial conflict there is coercive value in sitting—provided this is organized and directed toward an end. But no pacifist thinks that sitting, as such, is an adequate strategy. The Christian pacifist puts his trust in constructive good will rather than in armaments, but he knows that good will to be effective must be developed by education and implemented by legislation. Believing that it is impossible to preserve peace by means of war or to preserve democracy by means of the fascism which is the inevitable accompaniment of war, he is impelled to act.

The logic of the pacifist's position accordingly drives him, with a stronger compulsion than is inherent in the nonpacifist position, to combat war hysteria, to resist the spread of totalitarian psychology, to oppose legislation tending toward increase of armaments or the curtailing of civil liberties. The vigorous resistance to the President's supernavy program and to the May bill which has come from the Fellowship of Reconciliation and from the Federal Council's department of international justice and good will is an effective answer to the charge that Christian idealism involves any kind of withdrawal from political action.

Do pacifists, disregarding human sin and stubbornness, believe in the natural goodness and perfectibility of man? Doubtless some do. There are wise men and fools in every camp, with the majority falling between. There is no one view of human nature which can be labeled "the pacifist position." But it is essential to point out, in opposition to the caricature often set up as the pacifist position, that there is nothing inherent in Christian pacifism to justify its identification with such liberal romanticism. In fact, it is precisely because the pacifist knows men to be sinful and life to be full of conflict that he sees no good to be gained through eliciting the particular sin and conflict of war.

A Choice Between Evils

If the world is a dog-fight—as in many respects it seems to be—why unleash the dogs of war to add to the melée? The pacifist, if he is at all clear-seeing, knows as well as anyone else that no motives are wholly pure, that no course is wholly safe, that life is not a choice between good and evil but between alternative evils. But he believes that some evils are worse than others. Finding in war the repudiation of all the values for which we haltingly strive, he feels morally compelled to renounce any participation in it.

The pacifist who reads either history or psychology knows as well as the nonpacifist that emotion rather than reason is the primary drive of human action. He knows, too, that in every situation involving a threat of war, the conflict is not between a good nation and a bad one, but between nations composed of individuals in whom there is a mixture of good and evil. Recognizing these facts he is unwilling to charge any nation or any individual with pure demonry. The Christian pacifist is by no means obligated to suspend moral judgment, and approve Japan's action in China or Hitler's in Austria. He is obligated to stand against a wholesale moral condemnation which forgets that the roots of war lie deep in history and economic circumstance, and which, forgetting this fact, makes devils out of men.

It is often asserted that the Christian pacifist expects by idealistic nonresistance to stop war. I know personally no pacifist who cherishes this illusion. Recognizing the ease with which human belligerence is aroused, the pacifist does what he can to prevent war by mobilizing sentiment and legislative action in the direction of mutual understanding and economic adjustment—a mobilization which he believes to be directly thwarted by military force. He does not claim that this technique will inevitably prevent war. Still less will it stop war after the storm breaks. There are situations in which neither military nor moral force is immediately effective. Since the universe is so constructed that causes produce effects, there are circumstances in which nothing can avert war.

Christian Pacifism

When war breaks, the pacifist still considers his function to be preventive and remedial. Knowing that he cannot be completely successful, he is nevertheless obligated to do what he can to prevent spiritual values from being lost in hatred and mass slaughter. Only by detachment from that which he believes to be in its essential nature destructive can he work constructively for the preservation of these values. Believing that the little he can do is better than nothing, he withholds his support from war to face opprobrium and imprisonment—possibly death.

The only kind of pacifism which can stand in such a situation is Christian pacifism; for no other kind is sufficiently realistic in its view of man or of God to generate an enduring moral conviction. The Christian pacifist knows that man is too sinful to let his greed, arrogance and belligerence be checked by military force, and knows also that man is too good to merit being treated as if he were wholly evil. The Christian knows that the inexhaustible resources of God are on the side of love, even though the control of human relations by love must always remain an "impossible possibility." Believing that the song of the angels has relevance in history because it comes from a realm beyond history, the Christian pacifist is willing to act, to wait, and if need be, be crucified to make his contribution to peace on earth. Any other pacifism flees before the trampling hoofs of the apocalyptic steeds.

(This is the second in a series of three articles on the general topic, "The Pacifist Position Today." The third, by Harold E. Fey, will appear in a forthcoming number.)

JUNE SURVEY OF BOOKS

Did Darwin Breed Hitler?

CHARLES DARWIN. *By Geoffrey West. Yale University Press, $3.50.*

JUDGING from their reviews in other periodicals, the scientists do not like this biography, written by one of a group of young English writers who find themselves completely out of sympathy with the premises of modern society. One can hardly blame the scientists. Darwin comes close to being their god, so far as they have a god. They have hymned to high heaven his disinterestedness, his lack of bias, his impartiality, his objectivity. Mr. West insists that such claims are illusory, that Darwin was in the most profound sense a child of his times: "He stated a theory not to be detached from and singularly expressing the spirit of the century. In the machine age he established a mechanical conception of organic life. He paralleled the human struggle with a natural struggle. In an acquisitive society he stated acquisition and inheritance as the primary means of survival." And what has been the result? The result, Mr. West insists, is to be seen in the chaos splashed across the front page of any morning paper. Charles Darwin, he maintains, is the forefather of Adolf Hitler, and of all the rest of the booted and spurred seekers after power who are driving humanity toward the abyss. "It has been the habit . . . of our Napoleons, from Bernhardi to Mussolini, to justify themselves by Darwinian appeals and in Darwinian terms."

Because Mr. West is writing with such an evangelical purpose, and so will draw such heavy fire from scientific quarters, it is to be feared that his book may not be sufficiently recognized for the fine piece of biographical writing which it is. Aside from its thesis as to the moral responsibility of Darwinism for the present state of society—and that is largely compressed into a final chapter—what we have here is a picture of the great scientist's life which makes him out an infinitely attractive person. Especially revealing are the pages which deal with his boyhood, oppressed by the Jehovah-like omnipresence of his father; the account of the voyage of the *Beagle;* the pictures of intimate family relationships within the secure refuge of Down House. One may wonder momentarily whether Darwin was quite so complete an invalid as Mr. West makes out, and as Darwin himself thought he was. But there can be no gainsaying that under Mr. West's handling Charles Darwin, the man, emerges as one of the most attractive characters of the Victorian period.

But Mr. West is not content to tell the story of Darwin's life and make clear the greatness of his character. He insists on measuring the social consequences of his work. He refuses to permit Darwin to take refuge in any plea of scientific irresponsibility. "The essence of Darwinism, *as popularly conceived and acted upon,*" he points out (and the italics are his), "is the 'gladiatorial' struggle for existence and, by natural selection, the survival of the fittest—of, that is, those who by whatever means do survive." He declares that when the *Origin of Species* was first published in 1859, Professor Adam Sedgwick, the great Cambridge geologist who had been Darwin's inspirer, warned his pupil that, by apparently eliminating moral factors from the development of the race, he had opened the way for a future history which would "brutalize" man, "and sink the human race into a lower grade of degradation than any into which it has fallen since its written records tell us of its history." He quotes, with approval, Gerald Heard: "Newton banished God from nature, Darwin banished him from life, Freud drove him from the last fastness, the soul. It was all latent in Newton, in Descartes, in Galileo: mechanism would conquer all, once it had conquered nature, for man's body was sprung from nature and his mind from his body."

What does all this mean? That a new generation of educated men, as represented by Mr. West, is coming on the scene who will reject Darwin's theory? By no means. Mr. West agrees that there is no remaining question as to the truth of evolution as a fact; such question as there is today has to do with the mechanism by which evolution acts. There is plenty of debate in that field, but on the whole even natural selection maintains its position pretty well. Nevertheless, the popular interpretation of Darwinism has let loose the furies; even the scientist who insists on the misconceptions in this interpretation is unable to push them back into Pandora's box. As a result, we must give up all ideas of finding salvation from our human woes in science. Salvation, if we find it, will be found in a realm where Darwin never entered. "The basic human problems are eternal, and the explications of science touch them but superficially and incompletely; the true solutions must be sought in men's hearts, in an individual bravery, a personal courage, whether of the body, the mind, or the spirit."

PAUL HUTCHINSON.

Modern Prophets

TOWARDS THE TWENTIETH CENTURY. ESSAYS IN THE SPIRITUAL HISTORY OF THE NINETEENTH. *By H. V. Routh. The Macmillan Company, $3.50.*

THE TRIPLE THINKERS: TEN ESSAYS ON LITERATURE. *By Edmund Wilson. Harcourt, Brace and Company, $2.75.*

THE WORLD'S GREAT AGE: THE STORY OF A CENTURY'S SEARCH FOR A PHILOSOPHY OF LIFE. *By Philo M. Buck, Jr. The Macmillan Company, $3.50.*

AN acute observer—I think it was Chesterton—has remarked that we cannot write the history of the nineteenth century because we know too much about it. The fourteenth century has been falsely simplified by the loss of evidence; but a period like the last century is like a piano keyboard, from which an infinite number of melodies can be produced. Though the historian is limited by fact, as the composer by the laws of harmonic progress, either one can call forth combinations despondent, tragic or humorous. Professor Routh has discovered a definite theme which he can develop throughout the range of the century. It has struck him that all the prophets of modern times have failed. And he analyzes the failure of each with considerable insight and with a thoroughness which arouses respect for his knowledge. For he does not, like most discursive scholars, rely upon rapid glances and second-hand information; he has actually read and pondered upon the amazing bulk of the literature with which he deals. One after another he calls the roll of the would-be teachers. And he flings each aside as unsatisfactory, and shows when possible that the prophet himself was aware of failure.

And yet the achievement seems to me to have a touch of absurdity. What inner dissatisfaction has made the author desire so perfect guidance from one intellectual leader of the past? And how can he expect that Tennyson, Carlyle, Ar-

nold, or even Goethe could foresee precisely the mental predicament of a man of the nineteen-thirties? Mill, he tells us, did not succeed in uniting religious earnestness with his logical analysis; Arnold neglected the problems of science and industrialism; Wordsworth made a synthesis of imagination and knowledge, but one suitable only to retirement; Meredith lost his way in representations of human insufficiency, and Butler in resentments; hardy explorers like Nietzsche, Bergson and D. H. Lawrence do not seem to have reached the promised land. But it is not clear that all these men faced the same problems, still less that they faced the precise problem which Professor Routh would have them solve. He complains that the nineteenth century was dominated by no one great idea, like the thirteenth and the eighteenth. Conceding this unity of past times, we have here at once the reason why no one nineteenth-century prophet could be entirely adequate to the situation. Each man had to "fail" because modern times are tumultuous and confused. While one sought the basis of religious insight, another attacked the snobbery of a moneyed society, and another tried to apply scientific methods to social study. Human nature could do no more.

The author bewilders us, moreover, by his failure to state early and emphatically just what he would have. But it appears at last that he would learn how a man may live gladly, devotedly and nobly when science has destroyed all the uplifting beliefs of the past. This is a pressing problem, as important as any of a half-dozen which bewilder modern men. It offers a point of view for the study of Goethe, Carlyle, Tennyson, Nietzsche, Arnold and many other writers. But hardly of Wordsworth, Thackeray, Dickens, Ibsen, Gissing, or even Hardy. How insecurely the author holds his theme is revealed by the fact that he brings these men into the discussion. He errs in assuming that each of them asked himself the same question.

In his fuller definition of his problem he asserts that physics has now taken the place of metaphysics, that the sum total of our material for the spiritual life is our vital urge and the objective world of natural science. This may be correct. Certainly many of his "prophets" were concerned with the discovery of a reason beyond reason, of some mystic basis which personal preference and descriptive science cannot give. He would have his leaders of thought discard mysticism. But we may be sure that most men will continue to be dissatisfied with a teacher who can only count the intersections of the web of Maya. Human nature, consciously or unconsciously, demands the transcendental. And many teachers, disregarding this problem, will concern themselves with questions of social and psychological adjustment.

Professor Routh often shows great discernment, as when he reasons that Tennyson was baffled by his innate pessimism. But often he imports his own mind into that of the man he describes. A fairer method is that of Mr. Wilson, who, in his exquisite studies, takes the viewpoint of each writer's interests and perplexities: Mr. Wilson seems to identify himself for the moment with Chapman, Butler and Shaw. *The Triple Thinkers* shows no historical connections, for it is simply a miscellany of biographical sketches. Professor Buck, however, succeeds in taking the point of view of each person on whom he writes, and yet in showing historical relations which bind these persons together. The result is a maze of relations; but modern thought is a maze.

In one sense or another all prophets must fail. First, the immediate social application of each one's message must pass. Isaiah has little to say to us, for Israel no longer quarrels with Judah. And second, no prophet can touch all questions. Jesus says nothing directly about the evils of the factory system. In another sense, however, any great man who has applied himself, with even partial success, to any one of the snarls in which humanity is entangled is worth studying: because he was a brave man, at least; and in many instances, because his solutions, or part solutions, are still of use. Carlyle's union of work with sentiment, Shelley's hopes, yes, even Ruskin's unsystematic and idealistic economics, have some value yet. It is a mistake to expect detailed guidance from any of them; but Professor Buck is right in regarding them as adventurous explorers, from whose efforts we should gain what knowledge we can.

All three of the writers deserve commendation for recalling to consideration various forceful writers now half forgotten or unjustly discredited. Professor Routh courageously shows respect for George Eliot. He has made this reviewer, at least, form a resolution to know more of James Anthony Froude, as Mr. Wilson has led me to read the letters of John Jay Chapman.

RALPH HINSDALE GOODALE.

Reasons for the Faith

ASPECTS OF BELIEF. *By J. S. Bezzant. Charles Scribner's Sons, $2.75.*

THE contents of this book comprise the William Belden Lectures (Harvard) for 1937; the author, not widely known in this country, is chancellor of Liverpool Cathedral. Canon Bezzant undertakes to give a reason for the hope that is in him, and all who respond to this challenge will learn much from his effort.

His book is a concise, careful and readable summary of what is happening to five fundamental Christian beliefs: (1) man; (2) sin, forgiveness and grace; (3) God; (4) Jesus Christ: his significance and authority; (5) the church: its authority.

The author's concern is characteristic of liberal Protestantism: to free enduring religious meanings, desperately needed as direction-finders in life, from theological formulations that were adequate to an earlier age but restricted to it. Such meanings when freed from the transient patterns of yesterday are not available to us unless and until they are incarnate in patterns adequate to our day. Adequate modes of expression must reflect the scientific, philosophical and ethical temper of the modern world.

To do this is obviously a large undertaking. The author is aware of its scope and asserts that he is trying only to sketch the problems and to indicate the way "where light dwelleth" in each case.

One position, fundamental to the entire book, is that life, mind and personality are emergents or levels in the developing nature of the world. They cannot be explained apart from preceding forms but neither can they be explained in terms of antecedents. Their structure is both interdependent with the rest of the developmental thrust of life, yet a definite phase of it. They are, to use a current word, wholes. Therefore, he who attempts to understand them by separating them into constituent parts and explaining each in turn is overlooking the essential property of the original object which he is trying to understand. Life, mind and personality possess properties which are more than the sum total of all their parts except as these parts are conjoined in the definite structure of an organic unity.

Another basic thesis of the book is that personal purpose rather than mechanical system is the only key capable of unlocking the room of cosmic behavior. If one believes that mechanism, rather than personal purpose, can account for life, mind and personality, he would affirm, with equal

facility, that one could by carefully studying the behavior of electrons account for Jesus' behavior in Gethsemene.

Canon Bezzant believes that empirical methods yield a modest but sufficient and thoroughly reliable foundation for belief in God. The universality of religion and an analysis of its contents, which vary from primitive practice to ethical faith, attest that the religious consciousness is in response to an objective reality. Several scientific and philosophical positions converge to support the rationality of faith in God. (1) The argument from design, when released from its point to point teleology, rests upon the scientific conviction that nature exhibits a "relatively settled order." The burden of proof rests upon him who denies that our world, fragment though it is, is a fair sample of the whole. (2) The fact of knowledge, of mind's ability to discover in some degree and adjust in some fashion to the structure of reality, indicates that we must choose between dubbing knowledge illusory or affirming that there is genuine correspondence between mind and nature. (3) Man is organic to nature, a child of nature, yet "man is a moral being." Mechanistic thought must either deny that man is a product of nature or it must explain away his personal moral nature. The former attempt flies in the face of science; the latter is denied by the very will, desire and energy of the philosopher who attempts it. The author concludes that "personality is the least inadequate conception we can ascribe to God."

One of the most persuasive sections of the book deals with Jesus Christ. Canon Bezzant moves with sure step along the difficult paths of New Testament criticism and the history of Christian thought about Jesus. He is critically appreciative of the purpose and method of form-criticism; he deals sharply (calls "nonsense by its name") with the Barthians who pretend that the historical basis of Christianity may be doubted yet continue to assert "belief in traditional Christology"; he compresses into a few pages a clear statement of the enduring meaning of the doctrine of the Incarnation. The enduring meaning of Jesus is in the "finality of direction" which he introduces into human life.

In summary, the problems dealt with in this book are clearly envisioned, the evidence used is concisely stated, the alternatives are fairly presented, and the convictions are forcefully expressed.

HAROLD BOSLEY.

A Picture of Modern French Life

THE PASQUIER CHRONICLES. *By Georges Duhamel. Translated from the French by Beatrice Holthoir. Henry Holt & Company, $3.50.*

THE phenomenon of a modern scientific man turning litterateur is not an unusual one: *vide* Cronin, Maugham and Chekhov. Georges Duhamel now adds another distinguished name to the list of those who have found the pen mightier than the scalpel. *The Pasquier Chronicles,* fragments of which have been published already, now take form as an impressive volume containing five novels in a cycle which in spite of its length gives evidence of not yet being complete. M. Duhamel evidently disagrees with the poet Gray about the annals of the poor being either short or simple. But one thing is sure. The casual reader who picks up a new French novel with a slightly furtive and deliciously guilty feeling will be disappointed. There is nothing exotic, nothing erotic, nothing even naughty in this excellent and penetrating study of a bourgeois French family. The "pauvres Pasquiers" spend most of their time trying to keep the wolf shooed away from their door and there's very little glamor in that.

The *Chronicles* purport to be told by one of the Pasquier sons, Laurent, an eminent biologist who, having reached the age of fifty, seeks to discover his *raison d'être.* In attempting to answer this question, he examines the whole of his life, subjecting all his memories, thoughts and feelings to a sort of x-ray scrutiny, and thus tracing the forces, personal, historic and economic, that have made him what he is. That may sound rather dull and introspective. It is neither. Fluently and vividly M. Duhamel gives us an unforgettable gallery of family portraits: Raymond, the debonair and philandering *père de famille;* Madame Pasquier, the long suffering and tenderly maternal; Joseph, the practical; Laurent, the sensitive and imaginative; and the lovely Cecile whose extraordinary music was "the door through which the Pasquiers escaped from real, abject poverty—that of the mind."

The author has performed the difficult literary feat of making his characters intensely real and yet symbolic; each represents a definite force in modern society. We have here not just another family chronicle but a tremendously well written study in conflicting traditions and ideals. It is a picture sharply etched, realistic and rather gloomy, but as a means of gaining an authentic insight into French life and thought a careful reading of *The Pasquier Chronicles* will be more enlightening than a Cook's tour through la belle France.

MARY ELIZABETH SCOTT.

Barrie's David

THE BOY DAVID. *By J. M. Barrie. Charles Scribner's Sons, $2.00.*

IT IS APPROPRIATE that the last thing Barrie wrote before his death should have been on a biblical theme. Barrie was an incorrigible preacher. Something in the national heritage gives every Scot a congenital bent toward homiletics. Even when he pretends to be otherwise employed, he is really either preaching or getting ready to do so. Also, like most preachers, he lays himself open to the criticism that all he really does is ring the changes on a very limited number of themes. In Barrie's case it may be claimed with some semblance of truth that having won great success with *Peter Pan,* he kept on writing the same play with minor variations throughout the rest of his life. Certainly one can hardly read *The Boy David* without being struck by the fact that it contains numerous resemblances to that earlier play about childhood's conquering innocence. Moreover, the similarity is underscored by the knowledge that Barrie wrote the play with a special actress in mind for the part of David. (It was Elizabeth Bergner in this case.)

To say this is not to say that *The Boy David* is a dull play. Barrie's skill was far too great for that. Indeed, one should say quite plainly that it is a play possessing not only charm but material for much profound thought as well as much delightful humor. One does not guffaw at Barrie. His humor is far too subtle for that. Whenever one laughs at a Barrie play it is with the definite consciousness of laughing at himself as well as at a particular character. Here, as a matter of fact, lies much of Barrie's magic. His understanding of the characters he presents is so thorough that we know he is understanding us at the same time. To see or to read one of his plays is, therefore, to have the experience of self-revelation and self-criticism in a most stimulating way.

This happens in the case of the present play. Barrie is meticulous about the matter of costume and setting. The story is to be presented with great care as an incident in a specific period of history. There can be no possible charge of anachronism in words or action. Yet he skillfully uses such

elaboration of detail to make more emphatic the utter timelessness of the story.

There is, for instance, the moment in Act I when Samuel has left the house after anointing the wondering boy. Jesse has been away on a trip to Jerusalem, but now returns. His wife tells him that a stranger has been to call, but soon passed on his way. "So it is always in this little place," grumbles the father of the boy who has just been anointed as the future king. "Nothing ever happens in Bethlehem." What a wealth of significance Barrie crams into those five words! We see not only one individual who is blind to the greatness at his very side, but we see the irony of our common inability to see life in its proper perspective.

Again, there is the interview between Saul and Nathan, who has come as a messenger from Samuel. "Have I not," asks Saul, "as He enjoined me, ever gone into the battle in front of my people—striking the first blow?" Nathan's response comes instantly: "Not your people—His people." And when, a moment later, Saul explains why he spared Agag despite God's orders, he says, "Because he too was a king." Nathan retorts contemptuously, "You kings!" The arrogance which is mankind's besetting sin is laid bare in that one exclamation.

One might go on, giving illustrations and citing scenes in which Barrie deals with some of the profoundest issues of human experience with a lightness of touch which speaks more emphatically than volumes of learned treatises on such themes. At the same time he contrives to take a story which is so well known as to be nearly threadbare for such purposes, and to present it with such suspense that at times one almost wants to cry out in warning to David. It is a play the reading of which is to be recommended to anyone who might profit from seeing how a very familiar story can be made to glow with new life and understanding.

DWIGHT C. SMITH.

The Preacher's Craft

THE PREPARATION AND DELIVERY OF SERMONS. *By Carl S. Patton. Willett, Clark & Company, $2.00.*

IT IS a good rule of thumb that every preacher ought to read every year at least one or two first-class books on the professional aspects of his art and craft. Dr. Samuel Johnson once said that when a man is tired of London he is tired of life. This dogmatic assertion has met with many a vigorous rebuttal as the expression of a bigoted, provincial Londoner. There is a statement, however, in parallel form, to which no rebuttal can be made. It is that when a preacher takes no interest in the technical side of his craft, he had better switch in a hurry to life insurance, get himself elected a board secretary or college president, or join the WPA—anything that offers. For his effective days in the pulpit are over.

Some years, alas, there are not two books of major importance in the field. This year so far there are two: Dean Sperry's Yale Lectures, *We Prophesy in Part,* and this book of Dr. Patton's.

It would be hard to imagine a more fruitful book on preaching than *The Preparation and Delivery of Sermons.* It is an event which rates a Thanksgiving Day celebration for preachers when a preacher and teacher of the rare ability of Dr. Patton distills into 200 pages the experience of a generation's thinking and preaching. To approve of Dr. Patton would take on the gratuitous quality of approving a sunrise. The best service that a reviewer can do is simply to make the news report that here in this book is a sum total of insight and wisdom, of shrewd and deep knowledge of life, written with vivacity and pungency and humor, in a style as clear as sunlight.

The chapters of the book follow the time-honored aspects of the sermon maker's task—the material for the sermon, its structure, style, preparation, delivery, and the specialized parts of a parish minister's speaking situations. Nothing helpful to human need, that is, nothing that has to do with life, "with ourselves, with conduct, with God and his attitude toward us and our duties to him" is foreign to preaching, in Dr. Patton's conception of it.

I never read a book on preaching which had more shrewd sound sense packed into its pages. Once in a while questions concerning some judgment emerge as when the author says, in the chapter on "The Structure of the Sermon," that "the point best remembered is the last one heard." Some psychologists, armed with batteries of statistics of experiments, would affirm that the point best remembered is the first one stressed. But such questions only testify to the provocativeness of the book.

The chapter on style is notable. To drop into the lyric language of extravagance (which is not half as exaggerated as it looks), the suggestions on every one of the thirty pages of this chapter are worth more than the price of the whole book, particularly to a young preacher. For this chapter has the quality of all Dr. Patton's writing, the avoidance of cloudy generality in favor of the massing of significant, specific detail. The chapter is extra-illuminated by the demonstration of its teaching in the style of the book itself. Not for Dr. Patton the thunders of Niagara or the music of the spheres. He speaks a human language, the vernacular of the man sincerely in earnest about something. But often that very sincerity achieves the elevation of true eloquence.

I shrink from making special mention of the pungency, the wit and humor of the writing, or the vivid epigrammatic quality. These are not the main values of the book, which lie rather in the whole vital conception of preaching. But in some way the news must be spread that this book is a sheer joy to read. Take the picturesqueness of such figures of speech as this: "The man who hunts for controversial topics belongs in the boxing ring rather than in the pulpit." (It arouses visions of the Max Schmeling of the American pulpit! Any nominations?) In pleading for movement in a sermon Dr. Patton clinches his case thus: "Nobody looks at a train that is standing still, but it is almost impossible to take your eyes from one that is moving." And again, "Where everything is serious, nothing is serious." Speaking of the preacher's hours of preparation, the author says: "Let the world turn around; Sunday can't catch him in complete undress."

Here's a guarantee—no one who reads this book thoughtfully and takes it seriously will ever be caught in "complete undress."

HALFORD E. LUCCOCK.

Conservative German Scholarship

EINLEITUNG IN DAS NEUE TESTAMENT. *Von Paul Feine. Achte, völlig neu bearbeitete Auflage, von Johannes Behm. Quelle und Meyer, Leipzig.*

THE reputation of German scholars for thoroughness, completeness and accuracy is amply upheld by this valuable revision of a standard work. Undoubtedly its most valuable feature is its review of important scholarly opinion from all Europe and America on the many tangled problems of New Testament study. The reader will find in this book,

for example, a judicious and temperate appraisal of "Formgeschichte," a way through the maze of the synoptic problem, a clear denial of the theories that Aramaic documents underlay certain New Testament books, a fair statement of the basic facts regarding the Johannine writings, and a clear treatment of the background of such books as Ephesians, Galatians, Philippians and the Pastorals, around which controversy has long been raging.

Dr. Behm—who is, by the way, the successor of Adolf Deissmann at the University of Berlin—does not allow his review of opinion to interfere with his right to draw his own conclusions. Some of them are considerably more conservative than we are accustomed to reading in German. For example, he believes that the Fourth Gospel goes back ultimately to material supplied by John, the son of Zebedee, that James, the Lord's brother, and Peter were the forces behind James and I Peter, although they did not do the actual writing, that Ephesians is a genuinely Pauline encyclical, and that II Corinthians always was a single letter.

Whether one agrees with the conclusions of this introduction or not, one can express nothing but admiration for the way in which it has assembled all the important data, and thus supplied the material for its own correction, should that be necessary. The book closes with two very fine sections on the text and canon of the New Testament.

F. W. Gingrich.

Jesus and the Kingdom

The Kingdom of God and the Son of Man. *By Rudolph Otto. Translated by Floyd V. Filson and Bertram Lee Woolf. Zondervan Publishing House, $3.50.*

Of the many significant books on Jesus which the past decade has produced, few if any can claim greater importance than *Reich Gottes und Menschensohn* by the distinguished author of *The Idea of the Holy.* No generation produces more than a few great books in any field, and when such books appear it is important that they be given the widest possible circulation. Dr. Filson and Dr. Woolf and their publishers, therefore, have placed not only American and English scholarship but the English-speaking church under large obligation in making more easily available this great work of Otto, whose death a little more than a year ago deprived Christian theology of one of its most creative minds. It does not need to be said that recognition of the book's significance is quite compatible with extensive disagreement with its conclusions and point of view.

Space limitations preclude any adequate statement of Otto's position. As fully as it can be put in a few sentences, his view is that Jesus belonged to the category of the wandering Galilean rab; that he was primarily a preacher of the coming kingdom of God—a kingdom conceived in eschatological, but not in strictly apocalyptic terms; that although the kingdom was in the future, it manifested itself proleptically in Jesus' own ministry, which was fundamentally charismatic or "spiritual" in nature. Jesus thus was not merely an announcer of the kingdom, he also in a sense brought the kingdom—or rather, God manifested in and through him the supernatural powers of the kingdom, which in its fullness was yet, but soon, to be realized. It is held that Jesus was entirely aware of his unique vocation and that the book of Enoch has preserved the framework in which his thought of himself was cast. He regarded himself, indeed, as the heavenly Son of Man, about whom that book speaks. He had not yet been revealed as such—that must wait until the kingdom fully came—but he knew himself to be destined for that high office. His approaching death he interpreted as a part of his messianic vocation, identifying himself with the Suffering Servant of Isa. 53. In a final supper with his companions—not a Passover but a sacred fraternal meal—he entered into a solemn covenant with them, promising participation in the kingdom which he was soon to inaugurate.

The book is so full of interesting and original suggestion that one feels like apologizing for a summary which perforce must omit so much.

And what of the validity of Otto's position? Leaving out of account many matters of detail and dealing only with the two principal ideas of the book, I believe it can be said that Otto's interpretation of the "Kingdom of God" has been and will continue to be more influential than his discussion of the "Son of Man." The question of whether Jesus used this term, whether he used it of himself, and in what sense he used it, is one of the central problems of the life of Jesus. Otto undoubtedly throws light on the problem, but he does not by any means dispose of it. Many will find his discussion of the relation of Jesus to the book of Enoch quite unconvincing.

But that Jesus' message was essentially eschatological, that he believed the kingdom not only was coming but was in some real sense already present, and that he conceived of himself as having some unique (perhaps, even for him, undefined) relation to it is a view which is favored by an increasing number of students. C. H. Dodd rests heavily upon Otto in his *The Parables of the Kingdom,* going so far as virtually to insist that in Jesus' view the kingdom not only had come but had fully come in his own career. Otto's less consistent position is surely more tenable.

However questionable Otto's view may be at many points, it at least goes some distance toward presenting us with a picture of Jesus capable of explaining the early church—an important qualification to which many discussions of Jesus, notably those playing down the significance of his eschatological interest, fail to attain.

John Knox.

'One Third of the Nation'

America on Relief. *By Marie Dresden Lane and Francis Steegmuller. Harcourt, Brace & Company, $2.00.*

In this slender but well documented work of eight chapters, a social worker gives one of the best general accounts of the entire relief problem since 1929 that has yet been written. Mrs. Lane is responsible for the subject matter, and Mr. Steegmuller for the writing, of the book. The authors had the encouragement of Harry L. Hopkins, though they are in disagreement with him on several points. The work is not of epic proportions, but it is very suitable for the man in the street. It is clearly written in simple prose, and the argument and presentation of facts marches steadily onward, point by point, from introductory chapter to the summary chapter of recommendations for "next steps." These recommendations include:

1. A federal commission should be established, patterned after the royal commissions of England and the President's Research Committee on Social Trends, to make a thorough study of relief problems in the present period of transition from emergency to the inevitable long-time operations to come.

2. The work program should not be curtailed at present except as the total need is reduced by recovery of private industry. (Throughout the book the author's humanitarian realism as a social worker, without a noticeable social work bias, is much in evidence.) Payment for work should vary

with size of family "and be compatible with the minimum decent standard of living of the particular community."

3. The Social Security Act should be amended to make provision for general family assistance. It should make possible grants in aid to the states for direct relief purposes. This would stimulate departure from the practice of too frequent return to "pauper relief" standards of the early depression era and a return to the higher standards of relief established by FERA. The categories now excluded from social security act benefits—agricultural, domestic and governmental workers—should be included.

4. Employment conditions, such as industrial compensation, child labor and hours and wages, should be regulated. Retraining programs should be inaugurated to reestablish workers now unemployed because of the obsolescence of former occupations. Adequate vocational training for young people is necessary.

Believing that "the functions of government are much more susceptible of modification than its anatomy," the author believes that proper federal guidance can make possible an adequate relief system executed through the decentralized state administrative systems.

One of the best parts of this book is the section covering the treatment of specific group-problems in relief—migratory and submarginal agricultural workers, the women, youth, and education, recreation, and the arts programs. Especially pertinent are the criticisms of the NYA and the women's sewing projects. Why should such a small proportion of needy youth be selected for aid, and why should specific aid be granted youth as such before all needy families are cared for? Why should much of the made-work on women's sewing projects not be supplanted by activities more calculated to reeducate women in line with the needs of tomorrow?

WILLIAM P. TUCKER.

The Art of Life

RESOURCES FOR LIVING. *By Gaius Glenn Atkins. Harper & Brothers, $2.50.*

THE multiplicity of books which have appeared during the past twenty years dealing with methods of improving human living is in itself a fact of high significance. These books cover an almost unbelievably wide range. Some are esoterically academic and are written in the language of the laboratory and the book-lined alcove. Others are offensively virile or nauseatingly saccharine. Recently there has been an epidemic of volumes which purport to teach the art of acquiring the technique of friendship for the purpose of getting the better of people. The fact remains, however, that in this general field we have been given a large number of excellently written and highly useful books and no reader of Dr. Atkins' *Resources for Living* will question its value.

The subtitle, which helps to describe the material, is "A Plain Man's Philosophy." Some years ago President Charles W. Eliot wrote an essay bearing the compelling title, "The Durable Satisfactions of life." Dr. Atkins' purpose has been to show where these "durable satisfactions" may be found and how they may become the center of a wise, sincere and workable philosophy.

What are "the resources for living"? This topic is discussed in fourteen chapters, plus an introduction and a conclusion. The titles of these chapters are invariably felicitous and picturesque, although it must be confessed that some of them are not particularly helpful in enabling the reader to discover the subject which is under discussion.

At the outset most readers might naturally take for granted that the term "resources" is one which needs no explanation. But in the chapter on "The Resource of Labor" there is a luminous and suggestive explanation of the significance of the term: "A resource is something which either fills in a region of life that would otherwise be empty or furnishes the forces of life a proper channel; and all this with a usufruct of satisfaction and happiness. A resource is actually both of these things. It meets a need; it employs a faculty." This particular chapter contains some of the wisest epigrams in regard to the general subject of work which have been written since Carlyle gave the world *Past and Present,* almost a century ago. For example, "The work a man does should be serviceable. He should do it freely and by choice rather than compulsion. He should share according to his full deserving in the results of it. It should be work for which he is fitted by his faculties and for which he has been well trained. It should serve his self-respect and challenge his creative ability."

Resources for Living is a beautifully written book, practical, suggestive and stimulating. Contact with it will mark an epoch in the lives of some of its readers.

LEWIS H. CHRISMAN.

Freedom and Responsibility in Education

EDUCATIONAL FREEDOM AND DEMOCRACY, THE SECOND YEARBOOK OF THE JOHN DEWEY SOCIETY. *D. Appleton-Century Company, $2.25.*

THE John Dewey Society, in its second year, has for its purpose the fostering of "scholarly and scientific investigation of problems pertaining to the place and function of education in relation to society and social change." During his long and useful lifetime, Professor Dewey has emphasized the social nature of the educative process, and it is therefore fitting that the group bear his name.

Educational Freedom and Democracy follows *The Teacher and Society,* the first yearbook of the society. Harold B. Alberty and Boyd H. Bode, both professors of education at Ohio State University, served as its editors. Seven others assisted in the writing, among them W. H. Kilpatrick, Frederick H. Bair, Howard K. Beale and Carl Wittke.

Obviously any study by such an array of authors, sponsored by so distinguished a scholarly society, is worthy of critical attention. The theme of the volume is pertinent to our day; the title contains two of the great, comprehensive words of our history and of our ardent anticipations for the future.

The plan of the book is logical: A consideration of the meaning of freedom in education, its historical background, and a presentation of the present status are followed by a study of educational freedom at the various academic levels. There is a final chapter on the relation of school administration and freedom, and the problem of professional organizations.

It is a thoughtful, meaty book. True, there are pressure groups to be resisted for the welfare of American education. True, there are dictatorial inclinations on the part of administrators. True, there are petty politicians playing to an uncritical public with teacher oaths. Surely there is need of a serious and critical study of the place of educational freedom in a democracy.

And yet as I read, I am troubled. The chapters present an apparent divorce between theory and actual practice. Professor Bode in the first chapter tells us that we must discard the old concept of education as "readjustment of old values to the living present." In the same chapter he offers

us the broad generalization that the "only valid text for a teacher's conduct is whether . . . it promotes authoritarianism or democracy." "Educational freedom means the right to be intelligent rather than to be free from external restraints," Professor Brim says.

I am in thorough sympathy with the major theses of the book, even when troubled by the arrogance of missionary zeal sometimes displayed. I put the book aside with three questions: Is there not danger lest the members of the John Dewey Society shall themselves become a pressure group for their point of view using methods indistinguishable from those employed by the D.A.R. and the American Legion? Is there not danger in assuming that "free teachers can only be properly controlled by responsibility to the teacher group itself" (H. K. Beale, p. 91), lest the teacher lose her regard for her work as public service and her sense of responsibiilty to the public at large? Is there not dangerous likelihood that a rather large proportion of our teacher group is at present unprepared and with our present methods of teacher-education will continue to be unprepared to accept the full responsibility of the freedom demanded for them?

Educational freedom in our democracy can be achieved only by a larger public acceptance of the program of this volume—and by the larger acceptance on the part of the teacher profession of the public responsibilities which go with that freedom. The third yearbook of the society might well be directed to this last theme.

KENNETH IRVING BROWN.

Philosopher as Modernist

IN THE SPIRIT OF WILLIAM JAMES. *By Ralph Barton Perry. Yale University Press, $2.00.*

BISHOP GEORGE BERKELEY, philosopher and bright petal in the efflorescence of liberalism during the late eighteenth century, dismissed all philosophy with his disclosure of the paradox that one has no absolute standard by which to measure the validity of his own reason, and that this lack makes one's analysis of any problem the mere creature of his own imagination. Yet, despite this unanswerable challenge, philosophy thrives, moving vigorously from one phase of its evolution to another. And this seemingly must be charged to the influence of a few men, sprinkled among a galaxy from the Greeks to Henri Bergson, whose vitality has offset the dessication of philosophical theories by the dry minds of their fellows. Vital personalities have freshened these theories, pruned them and kept them untangled and growing skyward.

Such a personality was William James. Great in a sense far above the implications of Fourth of July oratory, James left an indelibly American mark on American thought. From a background that nourished the genius in his brother, Henry, he derived unusual cultivation. Sensitive, versatile, he yet had balance. No dilettante, he both experienced and pondered life's impact. Beyond all this, he was native as chewing gum; yet attained, with his liberalism, a spiritual calm few compatriots of equal intelligence have possessed.

This last achievement especially suggests that thinking Americans of the present day should be brought closer to an understanding of James and his significance. It is well, too, that the medium should be Ralph Barton Perry's new book. A biographer of James, Dr. Perry has sympathy without partisanship. Against a background of the essential differences between James, the cosmopolitan, and his beloved but provincial friend, Josiah Royce, Dr. Perry sketches a distinct geometrical pattern of James' theories of empiricism and militant liberalism, guiding the reader's growing comprehension to an apex where it blends with realization that James was a complete man, living a complete life, but also a complete modern. These characteristics were the essence of the Jamesian spirit. And this essence enters the reader's spirit persuasively. Offered without dogmatism, it evokes a certain confidence.

William James practiced his philosophy. A liberal, he lived a life of service in a complex society without compromising his intelligence or integrity, and without the bewilderment to which liberals are prone. In the light of this, Dr. Perry's restatement of James' point of view is indeed timely.

CHARLES M. SMITH.

Stoning a Prophet

WALT WHITMAN'S POSE. *By Esther Shephard. Harcourt, Brace & Company, $3.75.*

FIRST, apologies on behalf of the proofreader for the previous listing of this book as *Walt Whitman's Prose. "Pose" is the word.* The thesis is that the character and attitude which Whitman assumed some time before 1855 and expressed in his *Leaves of Grass,* with all its subsequent amplifications, represented neither a natural development of his personality, nor an insight nor a conviction, but an imitation of a fictitious character whom he had read about in a book. Pretending to be the most unbookish of men, saying of himself that he "steps into literature talking like a man unaware that there was ever hitherto such a production as a book or such a being as a writer," he chose as his ideal the figure of a poet in a novel that caught his youthful fancy and thereafter posed as that kind of man and that kind of poet. The novel was George Sands' *The Countess of Rudolstadt.*

The argument is ingenious but unconvincing. It is true that in his earlier thirties Whitman, who had been a somewhat undistinguished person not conspicuously different in dress or disposition from other conventional citizens of Brooklyn, began to sing the "Song of Myself," identifying himself with humanity, professing universal love and celebrating the glory of the natural man with feet in the sweet soil of earth, hands clasped with the hands of all men and head among the stars. He dramatized himself as such a man and belittled any literary influences which might have been suspected of having affected him. This was all in a pose, says Mrs. Shephard. He was merely acting the part of George Sands' Trismegistus.

The facts do not support the conclusion, and that for two reasons. The first is that Whitman was not enough like the character he is supposed to have imitated. The poet of humanity in the novel did indeed proclaim the principle of universal love, the unity of man with nature, the integral relation of all men with each other and the ultimate triumph of humanity in a new Utopia. So did Whitman. But Trismegistus was an exiled prince; his most eloquent language was that of music; his approach to cosmic truth was by way of the secrets of masonry and the hermetic wisdom; he made much of the philosophy of Leibnitz; he found the doctrine of the Trinity confirmed in science by the threefold forces of heat, light and electricity; he called upon his followers to organize for destruction to clear the field for social reconstruction; and he looked to France as the nation chosen to lead the world. How remote these interests were from any "pose" that Whitman ever assumed, need scarcely be stated.

But even if Whitman had made himself an exact replica of George Sands' poet-seer-musician, it would not follow

that he was merely acting a part. An attitude that one holds for forty years, in private as well as in public, is likely to be something more than a pose. The change that occurred in Whitman between his editorship of the *Brooklyn Eagle* and the publication of *Leaves of Grass* has more in common with a conversion than with the assumption of a role. His life showed many inconsistencies. But inconsistencies in the lives of converts are not unusual. Insincerity cannot be imputed on that ground. Let him that is without inconsistency cast the first stone. It may be that the author has as good a right as any to engage in this exercise, but the stones she casts at Whitman go wide of the mark.

W. E. Garrison.

Books in Brief

Labor on the March. *By Edward Levinson. Harper & Brothers, $3.00.*

The publishers state that John L. Lewis has recommended this book as "magnificent reporting." Well he may, for Mr. Lewis is the book's hero and the future of the American labor movement, as Mr. Levinson sees it, is a future written largely in terms of the C.I.O. Aside, however, from this readiness to see the C.I.O. as a complete success and the A. F. of L. as an almost equally complete failure, Mr. Levinson has written an instructive volume. It will prove particularly illuminating to readers outside the labor movement in its account of labor racketeering—what it is, why it is, and what the unions propose to do about it. Mr. Levinson is the well-informed labor editor of the *New York Post.*

The Crowning of a King. *By Arnold Zweig. Viking Press, $2.50.*

Zweig's great study of man in the grip of war now reaches its third volume. *The Case of Sergeant Grischa* and *Education before Verdun* showed the helplessness of the ordinary man, the front-line soldier, amid the grinding of the military machinery. This new volume shows the equal helplessness of the staff members at headquarters. The story concerns intrigue at German *Ober-Ost* headquarters at Kovno and Vilna, immediately after the treaty of Brest Litovsk has been imposed on a helpless Russia, when it seems that Germany will win the war and Junkers, pan-Germans and "liberals" are caught in a frenzy of manipulation to control the choice of a king for Lithuania. No short notice can do justice to the power and insight with which Zweig has written; there is a striking correspondence, however, to be discovered between his thought and that of Carl von Ossietzky. One is therefore not surprised to discover, in Mr. Fey's article on Ossietzky in The Christian Century for May 25, that the two were close friends.

Conquest of the Past. *By Prince Hubertus zu Loewenstein. Houghton Mifflin Company, $3.50.*

Among all the refugees from nazi Germany now resident in this country, none is more respected than the young prince, Hubertus zu Loewenstein of the famous Wittelsbach dynasty. The press insists on referring to him as the "red prince," which merely means that, after the downfall of the Hohenzollerns, he accepted the republic enthusiastically and worked for its preservation with unflagging courage until the nazis had taken complete possession of Germany. It is declared that he delivered the last public speech against Hitler to be made in Germany after the Führer came into power. His autobiography tells of his boyhood in an impoverished noble family in the Tyrol; his student days during and following the war; then his projection into the swirling whirlpool of German politics. The effectiveness of the latter part of the book is greatly enhanced by the use of extracts from the prince's diary. Perhaps it should be mentioned that one of the deepest sources of the prince's indomitable republicanism is his religious faith as a Roman Catholic. He even opens his book with a text—and a significant one: "Who is my mother? And who are my brethren?"

Savage Symphony. *By Eva Lips. Random House, $3.00.*

Among all the accounts of persecution under the nazis, few have equaled this in power to stir the reader to revulsion and indignation. The reason probably is that few other writers have shown the restraint exhibited by Mrs. Lips, who is willing to do no more than set down objective facts and let them speak for themselves. To be sure, there is, in her words, scorn for the professional colleagues of her husband who abjured their integrity as scientists in order to hold their jobs when the nazis took power. And she does not conceal her disgust for the usual nazi official. But her own story is told without passion and is, therefore, the more convincing. Mrs. Lips is the wife of Julius Lips, the famous anthropologist, who in 1933 was director of the great Rautenstrauch-Joest museum in Cologne. An Aryan, a World War veteran, one of the presbyters of the Protestant community in Cologne, Professor Lips was carrying on his usual scientific work without paying much attention to politics. At the moment, he happened to be immersed in writing a new book, which later appeared under the title, *The Savage Hits Back.* In a way, his wife's book may be considered as a story of the way in which that book finally came to see the light of publication. But because Dr. Lips would not prostitute his learning as an anthropologist to nazi propaganda requirements he was finally driven into his present American exile. One wonders what answer a nazi apologist could possibly make to such a book.

Books Received

My America, 1928-1938. By Louis Adamic. Harpers, $3.75. (To be reviewed.)

Japan in China. By T. A. Bisson. Macmillan, $3.00 (To be reviewed.)

Macnab, The Last Laird. By Roland Wild. Macmillan, $2.75. The brawny and blustering Highlander tried, a century ago, to transplant to Canada the discipline of a Scottish clan. He failed, both meanly and magnificently. His career was meteoric and the story of his downfall is pleasant reading, for he was a good deal of a rascal.

New Frontiers of Religion, The Church in a Changing Community. By Arthur L. Swift, Jr. Macmillan, $2.00. (To be reviewed.)

John of the Mountains, The Unpublished Journals of John Muir. Edited by Linnie Marsh Wolfe. Houghton Mifflin Company, $3.75. (To be reviewed.)

The Politics of Philo Judaeus, Practice and Theory. By Erwin R. Goodenough. Yale University Press, $3.75. In a monograph of extraordinary erudition Professor Goodenough discusses the problems of political theory and practice as viewed by the mind and illustrated by the attitudes of an Alexandrine Jew under Roman rule. More than 200 pages are occupied by a bibliography of such completeness that it will be an indispensable tool for all future students of Philo.

A Second Sheed & Ward Survey. Sheed & Ward, $2.50. Selections from sixty-six books issued by this firm during the past four years. The wide variety of Catholic authors represented includes such notable names as Chesterton, Belloc, Christopher Dawson and Alfred Noyes.

The Thanksgiving of the Spirit and other sermons. By Gerson Levi. Argus Book Shop, Chicago, $2.50. Fifteen sermons by one

of the most scholarly and liberal rabbis of Reform Judaism. The one which gives title to the volume was preached at a community thanksgiving service in the University of Chicago chapel. Dr. Levi is an outstanding Jewish exponent and practitioner of the art of preaching.

A History of the Expansion of Christianity. Vol II. The Thousand Years of Uncertainty, A.D. 500-1500. By Kenneth Scott Latourette. Harpers, $3.50. (To be reviewed.)

Methodism Can Be Born Again. By W. E. Sangster. Abingdon Press, $1.00. When Leslie D. Weatherhead went to City Temple, London, he was succeeded at Leeds by W. E. Sangster. In this small volume an ardent young preacher urges a revival of the factors that made Methodism a spiritual power in the eighteenth century, recommends the "Oxford" groups movement as illustrating some of the needed elements of that revival, deplores the fact that denominationalism has fallen out of popular favor, and stresses what he considers distinctive Methodist doctrines.

The Greatest Name, A Life of Jesus for Boys and Girls. By Elsie Ball. Abingdon, $1.50. Simple, clear and attractive. Children from eight to twelve should be able to read or hear it gladly.

Steps Toward the World Council. By Charles S. Macfarland. Revell, $1.25. A compact and convenient summary of the events which led from the foreign missions conference of 1910 (with a rapid survey of earlier union movements), by way of Stockholm, Lausanne, Oxford and Edinburgh, to the measures now in process for the formation of a world council of churches. Of these unitive enterprises Dr. Macfarland might truly say—though he modestly does not—"quorum pars magna fui."

The Ugly Dachshund. By G. B. Stern. Macmillan, $1.75. The events of this story occur wholly within the limits of dog society and give what might be called a dog's eye view of the world. The point about which it all revolves is that a great Dane who had been raised among little dogs thought he was a dachshund, and it was only through a high emotional experience that he discovered himself. Haec fabula docet (perhaps) that inferiority complexes, while more rare than delusions of grandeur, are worse.

The Modern Message of the Psalms. By Rollin H. Walker. Abingdon, $1.50. The author, who has been professor of English Bible in Ohio Wesleyan University since 1900, pays little attention to the historical situation from which the Psalms arose but is keenly sensitive to those timeless qualities that have given them their permanent place in Hebrew and Christian literature and to their applicability to the present needs of men.

Tarnished Warrior, The Story of Major-General James Wilkinson. By James Ripley Jacobs. Macmillan, $3.50. (To be reviewed.)

Beginnings of Earth and Sky. By Sophia L. Fahs and Mildred T. Tenny. The Beacon Press, 75 cents. A guide book for teachers published as a companion volume to an earlier book for children published under the same title.

CORRESPONDENCE

Act Against the Japanese Aggressor!

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Rev. F. Bringle McIntosh in your issue of February 9 suggests that a boycott of Japan would starve her people. That is not true. Japan has been urging her people not to purchase "luxuries" or imported goods or foodstuffs. More than 95 per cent of the foods used by the Japanese comes from within her islands or the nearby sea waters. The Japanese people are being ridden to death by her own militarists and any steps we may take to terminate this war will benefit them as well as China and the world.

However, let Dr. McIntosh and all other Christians in the United States enter a movement to bring about "the refusal of all loans and credit to the aggressor nations and ban the actual materials of warfare." If the United States would cease selling war materials to Japan, half of her materials would be cut off. Perhaps more than half. Before September, 1937, 50 per cent of her iron and steel and 63 per cent of her oil came from the United States. Since then no information has been given on this point to the public. While our governments and people are "sympathizing" with China, our wealthy oil, motor, scrap iron and cotton kings, as well as the munitions makers, are actively supporting the Japanese. At the same time, our own government is piling up armaments in an unprecedented way to prepare for possible war against these same Japanese. It seems to be benefiting the munitions manufacturers only.

Can the Christian church in America bring about the prevention of this traffic?

Shanghai, China. MARY FIELD.

Sanctions at the Source

EDITOR THE CHRISTIAN CENTURY:

SIR: In your discussion of the Conference for the Cause and Cure of War, in your issue for May 4, you fail to distinguish between "sanctions" in general, and sanctions on munitions and war materials, including petroleum, the most important war material, and metals. You also do not distinguish between sanctions to be enforced by a blockade and sanctions enforced *at the source.*

Some months ago Mr. Biermann of Iowa introduced in the House a resolution requiring that whenever one of two belligerent nations has violated a treaty to which the United States is a party the embargo on munitions and war materials shall apply to such a nation and should not apply to the other belligerent. Such an embargo would lead to war only in case the nation against which the embargo was enforced should attack us. Under present world conditions it is hard to believe that Japan, Italy or Germany, each of whom has violated the Pact of Paris, would attack us.

I believe that such an embargo would meet with the hearty approval of our people.

Urbana, Ill. WILLIAM A. NOYES.

A Summer Opportunity

EDITOR THE CHRISTIAN CENTURY:

SIR: Vital to the process of preparing students for the remaking of society along more Christian lines is the coming session of the Summer Laboratory on Social and Industrial Conditions in Greater Boston, to be held there this July under the sponsorship of the Metropolitan Student Young Women's Christian Association. The program this year represents the fifth of such sessions held annually, designed to bring together from fifteen to twenty college men and women from all over the United States, for the purpose of giving them realistic experience and knowledge of the social and economic problems of a large city.

The group, living at the South End Settlement House in Boston, under supervision of the summer laboratory director, engages in a very active program during the four weeks. Their schedule includes the following: (1) Four days a week of supervised field work with social agencies or labor organizations. (2) Trips, including visits to courts, housing projects, prisons, factories and other institutions. (3) Evening speakers, among whom are social workers, professors, representatives of political parties, youth group leaders and trade union representatives.

Each student works continuously during the four weeks on the same project, holding a responsible position which is usually full-time. All work is voluntary, not displacing paid workers.

Agencies and organizations which have cooperated in the program of the Summer Laboratory are: South End Settlement House, Boston Housing Association, Boston Dispensary, Women's Trade Union League, Massachusetts Child Council, Boston Y.W.C.A., Judge Baker Guidance Center, Amalgamated Clothing Workers, Council of Social Agencies, State Department of Correction, East Boston Social Centers Council, Consumers' League and Family Welfare Society.

Men and women of all nationalities and races who have completed two or more years in college are invited to apply for membership. Inquiries or requests for applications may be addressed to the Summer Laboratory, 410 Stuart Street, Boston, Massachusetts.

Boston, Mass. A. ANN SILVER, Director.

NEWS *of the* CHRISTIAN WORLD

Court Annuls Press Gag Bill

Journal Given Pulitzer Prize for Part in Fight on Alberta Law—Social Credit Still Strong

(Correspondence from Alberta)

EDMONTON, ALBERTA, May 16.—The press bill to which reference was made in the last letter, aiming to put the government of Alberta in control of the press, has been declared *ultra vires* by the Supreme Court of Canada. This decision has been characterized by Dean Ackerman of Columbia University as "one of the greatest legal decisions of this period of world change."

In recognition of the part played by the Alberta press in maintaining its freedom, a special public service Pulitzer prize in the form of a bronze plaque was awarded to the *Edmonton Journal* "for its leadership in the defense of the freedom of the press in the province of Alberta." Engraved certificates were awarded to other daily and weekly newspapers in Alberta which cooperated with the *Journal*.

Mr. John M. Imrie, vice-president and managing director of the *Journal*, accepted the precedent-making award at the silver anniversary dinner of the Columbia University Pulitzer graduate school of journalism. This is the first time that the school has made any of its awards outside of the United States, and the action is greeted with great satisfaction in Canada—and especially by the anti-social-credit minority of Alberta. The advisory board with which the decision rested includes Dr. Nicholas Murray Butler and some of the most distinguished figures of American journalism.

Mr. Imrie, in concluding his address of thanks for the awards, rededicated the press of Alberta to "continue with unabated vigor, without equivocation or surrender, the struggle to preserve inviolate in Alberta those fundamentals of liberty and freedom that are the common and glorious heritage of your people and mine." Congratulations have come from all parts of the dominion and from many distinguished persons in the United States.

* * *

Government of Alberta Retaliates

Presumably in retaliation for his repeated disallowance of its bills, the social credit government of Alberta has ousted Lieutenant-Governor J. C. Bowen from his official residence and has cut off his incidental maintenance, such as office staff, aide and chauffeur (his salary is paid by Ottawa). He was given only a few days' notice to vacate and pending his leaving Government House, the telephone service was discontinued there. It is found that the net saving to be effected equals approximately the amount by which the members of the legislature decided at the last session to increase their own annual indemnities.

The move can hardly be accounted for as an effort to save money when it is recalled that the government appropriated $100,000 to be spent largely in propagandist activities (chiefly perhaps, in Saskatchewan, a neighboring province), the financing of which, out of public funds, is inexcusable.

The government also spent $11,000 in preparing a brief to be submitted to the dominion provincial commission, then decided not to submit the brief, alleging "prejudice" on the part of the commission, though everywhere else the commission is conceded to be of a singularly distinguished and dispassionately fair personnel.

* * *

Social Credit Still Popular

There is no sign of waning enthusiasm for social credit. The Edmonton by-election sent Mr. Kennedy, a "social crediter," to Ottawa, after a bitter contest on purely party lines with no fusion of old parties.

* * *

Aberhart Carries on Propaganda In Neighboring Province

In preparation for an election in Saskatchewan, Mr. Aberhart and Mr. Manning, his right-hand man, have taken over the organization of social credit forces in that province. They will place a candidate in every constituency. The invasion of territory in this way by a premier of another province—thus managing an election and choosing candidates is unprecedented in Canada, and is likened by the *People's Weekly* of Edmonton, to Hitler's invasion of Austria.

* * *

Acts to Free Debtors

There is no doubt that this government regards justice as power. It is moving to the cancellation of all debts in preparation for the next election in Alberta, on the theory that it is all right to rob a man who disagrees with you. The Home Owners' Security Act and the amendment to the Statute of Limitations have the effect of setting all debtors free by 1940—the presumed time of the next election.

* * *

Baptists Take Steps Toward Union

Recently the three Baptist conventions in Canada, namely the Maritime and the Ontario and Quebec conventions and the Baptist Union of Western Canada, have taken another step toward the amalgamation of the denomination's forces across the dominion, in the formation of a joint committee on the publication of Sunday School and Young People's materials.

This committee, whose chairman is Prof. G. P. Gilmour of McMaster University, has undertaken the appointment of an editor to a joint editorial staff operating for the United Church of Canada and the Baptist denomination. The new editor is Rev. Harold W. Lang, formerly minister of the Park Road Baptist Church, Toronto. This is also another step in interdenominational cooperation in Canada.

H. A. MCLEOD.

Vote to Lift Arms Embargo

New York East Conference Opposes Present Spanish Policy—Tillich Expects Spread of Fascism

(Correspondence from New York)

NEW YORK, May 23.—The New York East Conference of the Methodist Episcopal Church took a strong stand at its 19th annual meeting in the Central Church, Brooklyn, for slum clearance, adequate relief for the unemployed, federal legislation on wages and hours and consumers' cooperatives. When its stand was attacked by the conservative minority as implying that socialism is the Christian form of society, the liberal element replied that it was merely carrying Christian doctrines into social practice. George S. Lackland, chairman of the social service committee, presented the report to the 400 pastors and laymen present. Frederick F. Voorhees of Roslyn secured the adoption of a resolution condemning the anti-Jewish acts of Germany, Austria and Poland. Vinton E. Ziegler, pastor of the Warren St. Church, Brooklyn, persuaded the conference to adopt a motion noting "with grave concern the staging by the army air force of the fear-instilling blockouts in connection with a staged air raid in the vicinity of Farmingdale, L. I."

The conference also voted for lifting the arms embargo against loyalist Spain and for revision of the neutrality law. The report on temperance and morals read by Albert H. Baller, chairman, protested against "misleading and false" liquor advertising and asked the state constitutional convention to retain the prohibition of parimutuel betting and lotteries in the constitution.

* * *

Episcopalians Vote Down Betting Amendment

At the 71st annual convention of the Protestant Episcopal diocese of Long Island, meeting in the cathedral at Garden City, a similar motion for constitutional prohibition of betting was voted down. Spear Knebel of Woodside, chairman of the diocesan department for social service, presented the resolution and Jackson A. Dykman, chancellor of the diocese, opposed it. Mr. Dykman said, "I speak from personal knowledge; I do bet on horse races. I will not go so far as to say that I have discovered greater charity and Christian virtue at race tracks than could be found in regular attendance in churches, but I will say that the subject of gambling should be left to the legislature."

When a majority of the convention supported Mr. Dykman, Bishop Stires, who was presiding, reminded the delegates that the clergy a few years ago had unanimously condemned gambling in churches and that they needed lay support for their stand to make it more effective. But the clergy took lying down the chancellor's observations on Christian virtue at the tracks and at church.

At the 155th convention of the diocese of New York, Bishop Manning condemned gambling in any form and for any reason, even under the guise of lotteries for raising parish or relief funds, and the convention backed his stand.

* * *

Tillich Predicts Spread Of Fascism

Nearly 100 persons gathered in Bound Brook, N. J. for the largest conference of the Fellowship of Socialist Christians. Paul Tillich, German emigré professor at Union Theological Seminary, predicted the spread of fascism throughout Europe, saying we are in an inexorable period of transition from liberal democracy to authoritarian collectivism. His positive program for religious socialists was to prepare to go underground and keep alive the flame until breakdown and chaos had ended. He said he used to speak this way to his students in Frankfort years before the nazi coup and they laughed at him.

Reinhold Niebuhr was more optimistic! He admitted Tillich's historical trend but felt that the nonuniformity of historical patterns, our long training in democracy, our horror at the ugliness of unrestrained power abroad and our longer future time for working out our internal conflicts might save us from that trend. He urged radicals to stay culturally in the American pattern.

* * *

Union Alumni Hold Annual Meeting

Daniel Lamont, professor at New College, Edinburgh, and formerly moderator of the Church of Scotland, told the alumni of Union Theological Seminary to stand for the eternal truth in the midst of time, and Ernest F. Scott, retiring professor of New Testament at Union, gave similar counsel to the graduating class. He said the age may change, but religion does not, and the age doesn't change so much as people think.

A varied and distinguished group of graduates spoke for the reunion classes at the alumni luncheon: Sherrod Soule, historian, for the class of 1888; Rockwell Harmon Potter, dean of Hartford Theological School, for 1898; J. A. MacCullum, editor of the *Presbyterian Tribune*, for 1903; Robert Russell Wicks, dean of the University Chapel in Princeton, for 1908; Chalmer Holbrook of Millbrook, N. Y., for 1913; Robert Paul Sheerer of Washington, D. C. for 1918; George Michaelides of the Near East School of Theology, Beirut, for 1923; James T. Clelland, professor of religion at Amhurst, for 1928; and Frederick Bolman, the holder of the traveling felowship for next year, for 1938.

* * *

Abyssinian Church School Graduates 60

Sixty graduates, the largest anywhere in the country, it is believed, completed the 12-course leadership training at the training school in the Abyssinian Church, Harlem. Horatio S. Hill, Yale University, has worked for this school for 15 years until it now enrolls 750 students. He began as religious education director of the parish and now is director for the Baptist City Mission Society. Colored Sunday School teachers take this preparation more seriously than white and larger proportions of them have received special training for their work. Altogether there are 2,011 teachers in training.

BRADFORD YOUNG.

Churchill Wants Revived League

Sees in Common Action against Aggressors Only Hope of Peace—British Uneasy Over Italian Bargain

(Correspondence from England)

LONDON, May 8.—Last night in a hall in which many historic speeches have been delivered, the Free Trade Hall, Manchester, Mr. Churchill spoke in defense of "peace and freedom." He made it clear that he was not there to attack either the government or the opposition. He has what the Friends call a concern and it is just that he should be heard. He can claim at least that when he drew attention many times to the secret beginnings of German rearmament, he was right. Now he sees but one way of peace and freedom—that is, to rebuild the league. So far as France and Britain are concerned they have come to a common agreement; why let it end there? Why not rally all the nations, not to encircle Germany—not to attack any nation—but to resist aggression.

It was a very candid speech in which the speaker took stock of the great nations, tried to assess their policies, made even some attempt to measure their relative strength. He gave a gloomy account of the position of Italy; he doubted whether between Germany and Italy there could be an agreement such as that between France and Britain. Their interests were not identical and no one knew on which side Italy would be found to stand if nazi Germany precipitated a war. "Italy had great service to render to such a league as I have described." He saw no reason why we should not live in a friendly manner with Germany; it is our duty to do so. But before we make a pact with Germany, we ought to know what is involved.

* * *

The Spring Assemblies

Every assembly deserves a column of its own; but in a brief survey only one or two matters can be named. The Presbyterian Church of England has Rev. James Fraser for its moderator. In this way it honors a man who has exercised an apostolic ministry in one of the poorer districts of northwest London. He is one of those men who have earned the right to be called a "pacifist."

The Baptists in the course of what are described as inspiring meetings proved their independent principles by rejecting in the assembly the recommendation of their council to build new premises for the Baptist Union, and their missionary society in Russell Square. The council is given authority to provide such a building, but only on a freehold site. The question is one for Baptists alone to decide, but there must be many outside their ranks who rejoice to see an assembly assert its judgment against that of its executive.

The Congregationalists are now in session. They have elected my friend, Rev. Ernest James of Kensington, for their chairman. He had done splendid service in Australia and in west London; and latterly he

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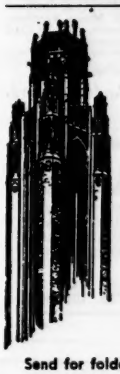

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For two weeks, August 1-14, a Pastors' Institute will be conducted jointly by the University of Chicago Divinity School, Disciples Divinity House and The Chicago Theological Seminary. The Faculty includes Dr. Frederick Norwood, of London; Professors Arthur E. Holt, Fred Eastman, Arthur C. McGiffert, E. S. Ames, Henry N. Wieman and others. Come for both weeks or either one.
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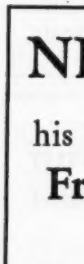

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* * *

Friends Hold 270th Annual Meeting

The 270th Yearly Meeting of the Society of Friends will open at Friends House, London, on Tuesday, May 17. This gathering is the oldest of the "May meetings." As usual the ordinary sessions will be private. The annual public Swarthmore Lecture, however, will be given at Friends House on the evening of the opening day, when A. Barratt Brown, principal of Ruskin College, Oxford, will speak on "Democratic Leadership." Professor A. Victor Murray of University College, Hull, will give an address at Friends House on Sunday evening on "Nominalism and Realism." On Monday, May 23, after yearly meeting has closed, the Merttens Peace Lecture will be given by Dr. Christian Lange on "Peace and Imperialism."

The tabular statement which will be presented to the yearly meeting shows that the membership of what is called London Yearly Meeting, which includes Quakers in Australia, New Zealand and South Africa as well as those in Great Britain, is 20,444, an increase of 40 over the previous annual figures.

* * *

British Uneasy Over Bargain With Italy

The center of interest last week was in Rome; this week in Geneva. The talks in Rome have been subjected to attention not only for what was reported, but for what may have been left unreported. But in the main there was a certain relief felt after the dictators had spoken. The British and French have agreed to persuade the Czech government to adopt as generous a view as possible of the Sudeten German case, but there is still uneasiness when that case is put forward by Henlein. One real difficulty arises from the very character of a totalitarian state; minorities under other systems have no easy time in Europe, but there seems no place at all for minorities in a totalitarian state with its 100 per cent votes!

Lord Halifax has gone to Geneva. The *Manchester Guardian* has taken a very critical view of the case which we have to put forward there.

* * *

Government Loses Another Seat

The Lichfield by-election brought another loss to the government; a Labor victory. The usual comments are made; one great journal says that it shows we are marking time. But three successive losses can scarcely be logically described in the words, "as you were."

EDWARD SHILLITO.

Two Minneapolis Pastors Honored

Rev. R. G. Riemann, pastor of Andrew Presbyterian Church of Minneapolis, was recently elected moderator of the Minneapolis presbytery, the first liberal to hold that position in over ten years. Rev. Lee J. Beynon was recently elected president of the Minneapolis Church Federation.

Evangelism Is Baptist Keynote

Southern Church Launches Crusade—Distrusts Ecumenical Movement—Statements on Social Issues

(Special Correspondence)

RICHMOND, VA., May 16.—The 1938 session of the Southern Baptist Convention has just closed its sessions here. Dr. John R. Sampey, venerable head of the Southern Baptist Seminary, presided. The approximately 5,000 messengers from the 18 states and the District of Columbia were welcomed by Dr. Douglas Freeman, eminent historian and editor of the *Richmond News Leader,* and by Governor James H. Price of Virginia. During a brief address that reviewed the history of gospel preaching in the Old Dominion, Dr. Freeman presented Dr. Sampey with a specially printed copy of the Virginia Statute on Religious Liberty of 1785, declaring: 'We have chosen this form of welcome, believing that in this time of misgiving Southern Baptists can gain new courage by returning to Virginia's shrines of spiritual assurance."

Evangelism is Keynote

While the greater part of the convention program was devoted to a consideration of the routine work of its boards, institutions, commissions and committees, the major emphasis was on evangelism. Dr. Sampey struck the keynote in his presidential address when following an eloquent tribute to John Wesley with a special reference to his Aldersgate experience he said: "As the great-grandson of a Methodist preacher, the grandson of a Methodist steward, and now president of the Southern Baptist Convention, I wish to challenge Southern Methodists to go afield at the same time with Southern Baptists in a soul-winning campaign in 1939."

In response to this challenge the convention adopted a resolution inviting all evangelical Christians to join in an evangelistic effort throughout the south, and also providing for the promotion of this campaign through Baptist organizations in the separate states.

Ecumenical Movement Given Attention

Considerable attention was devoted to the ecumenical movement. The convention vigorously reaffirmed the traditional Southern Baptist position, which while heartily in favor of Christian unity, looks askance at all attempts to bring about organic or ecclesiastical union. Dr. Sampey declared that Southern Baptists will make their greatest contribution to the Christian cause by majoring on evangelism and missions, and that they may well hesitate to join any national or world council with legislative functions. The convention gave its official indorsement to this position when it rejected by an overwhelming vote a resolution providing for a study of the fellowship of churches, as suggested by the interdenominational gathering at Utrecht, Holland.

A special committee on interdenominational relations, Dr. George W. Truett, chairman, elaborated this position in a report which protested against the attempt

to break down convictions and establish a mechanical union of the several denominations. It also warned against the dangers of a man-made union which would constitute a powerful monopoly fraught with many perils, and which would be too carnal to be safe. The report expressed the willingness of Southern Baptists at all times to cooperate with fellow Christians and fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy endeavor for the moral and social uplift of humanity.

Says Edinburgh Conference Did Harm

Dr. J. H. Rushbrooke of London, executive secretary of the Baptist World Alliance, pronounced the ecumenical movement one of the paramount issues confronting Christians with the distinctive outlook of Baptists, the others being the far-reaching encroachments on religious freedom, the modern threat to democracy, the constant threat of war and subversive influences undermining the missionary enterprise. He expressed hearty approval of the Oxford Conference, declaring it demonstrated that men who differ in theological outlook can cooperate for moral and social ends, and that mechanical unification is not necessary for unity of effort. But he insisted that the Edinburgh Conference has done positive harm, the pressure for mechanical union having had the effect of widening the cleavages that divide Christians. He further insisted that sacerdotalism and evangelicalism cannot be blended, and that the simplicities of the gospel are smothered beneath an overemphasized ecclesiasticism. Said he: "Baptists cherish three great words —truth, freedom, unity—and they cherish them in that order." Therefore any unity which involves the sacrifice of truth and freedom is certainly to be eschewed.

Consider Mission Problem in China

The convention manifested considerable interest in the problems confronting the Foreign Mission Board in China. Dr. Charles R. Maddry, executive secretary, reported that most of the Southern Baptist property in central, interior and north China is now in the hands of Japanese military authorities, and that the missionaries are not allowed to inspect this property to ascertain the extent of its damage. He estimated that in Shanghai alone the denomination's losses have amounted to a quarter of a million dollars and that 50 missionaries have lost an average of $1,000 in personal property.

He then asked the convention for its official indorsement of the board's plan to seek the support of the state department in a demand that the Japanese government pay the denomination $250,000 in indemnities, and that it release mission property now unlawfully occupied. Although the report of the board was unequivocal in its condemnation of Japan, and although the convention evidenced strong pro-Chinese sympathies, it was decided that the language of this particular resolution was intemperate, and that it might provoke international complications and jeopardize mission work in Japan. The convention therefore approved a suggestion that it be revised.

Pay Tribute to Dr. Liu

The board reported that there are now 163 Southern Baptist missionaries in China, and that several home on furlough are returning to the war-stricken country this summer. Tribute was paid to those who have remained at their stations throughout the crisis. A silent tribute of respect was paid to the memory of Dr. Herman Liu, late president of the University of Shanghai, who was recently assassinated in that city.

The Social Service Commission of the convention presented a strong report. Among other things it called attention to the fact that there were eight lynchings in 1937 (the same as in 1936) and urged that this evil be combatted until the last vestige of mob violence is swept from the land. It also viewed with alarm the unprecedented armaments, and called upon the nations to unite on a program for the reduction of armaments.

Strong Social Service Report

The report recommended the following resolutions which were adopted: (1) The Southern Baptist Convention's devotion to the doctrine of the separation of church and state was reaffirmed, and approval was given a proposal to amend the Constitution of the United States so as to prohibit the appropriation of public funds to sectarian institutions. (2) The right of ownership and the right of capital to a reasonable return upon investment was recognized, as was the right of labor to organize and engage in collective bargaining. (3) The enactment of state child labor laws was approved, but the proposed child labor amendment to the Constitution was condemned, and the state legislatures which refused to ratify it commended. (4) Unalterable opposition to the whole liquor traffic was declared. Hearty disapproval was expressed of the acts of the legislatures of North Carolina, Alabama and Georgia, in flouting the will of the people in their respective states by permitting wet counties to establish liquor stores. (5) Southern Baptists were urged to give their moral and financial support to dry organizations promoting the cause of prohibition. (6) Proposed legislation to legalize a national lottery was vigorously condemned.

Dr. L. R. Scarborough, president of the Southwestern Baptist Seminary, Fort Worth, Texas, was elected president of the convention to succeed Dr. Sampey.

J. Maurice Trimmer.

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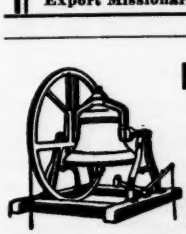

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Konoe Cabinet Survives Crisis

Rumors of Premier's Resignation Prove False—Japan Has War Boom—Churches Being Tested

(Correspondence from Japan)

TOKYO, May 3.—Following the close of the diet session Premier Konoe withdrew to his suburban villa and remained there indisposed for several weeks. Rumors of his resignation alternated with hints that he might emerge as a fascist hero at the head of a new, unitary political formation. However, after visits of messengers to the court and to Prince Saionji, the elder statesman, the premier has taken neither course, but has resumed his work with the reassuring statement that for the present things are to go on as usual. He has again shown himself capable of holding in check the centrifugal forces within the government and the nation.

* * *

Emperor's Birthday Occasion for Amnesties to Prisoners

The recent celebration of the emperor's birthday was the occasion for more amnesties to prisoners—notably several who took part in the army mutiny of February 26 in 1936—and for the opening of two new shrines dedicated to past emperors. Tokyo centered its attention last week on the festival of the Yasukuni Shrine in Kudan, where the spirits of fallen soldiers and sailors repose. Night and day streams of silent mourners and worshipers have flowed in and out of the great gates of the shrine grounds. Little or no news from operations on the mainland indicate that there is no decisive victory to celebrate, but the wounded and the ashes of the dead continually return.

* * *

Japan Has War Boom

These are typical war boom days, with jobs for all and in most industries a somewhat increased wage scale. Whereas in recent years college students upon graduation have faced a grim prospect of unemployment, Imperial University graduates some years registering 60 per cent without jobs, now over 90 per cent of the graduates of some even of the private colleges have been placed. Women are filling men's jobs not only in the light industries, but in the heavy ones as well. In fact the migration of girl operatives from the comparative seclusion of the cotton and silk mills in towns to the harsher conditions of city factories for munitions and chemicals is one of the many disturbing features of the present situation.

* * *

Religions Asked to Hasten 'Spiritual Mobilization'

Leaders of the "Three Religions," Buddhism, Shinto and Christianity, were called into consultation by Marquis Kido, the minister of education, to discuss matters relating to "spiritual mobilization" of the people in the national crisis, policy as to religious propaganda on the mainland, and the nature of the forthcoming "Religious Bodies Control Law." These are all matters of the gravest concern to Christians, and it is a cause for gratification that although their numbers are almost microscopic in relation to the older faiths in Japan, according to the current procedure of the government in such conferences, each sect or denomination is alloted one representative, so that Christian representation is relatively large, and opportunity for expression of opinion is ample. According to all reports the Christain speakers at this recent conference revealed a discriminating judgment that commanded general respect.

* * *

Christians Asked for Statement of Attitude Toward State

About the same time, and behind the scenes, the Christian movement was undergoing a severe time of testing. In the Osaka region the commander of the gendarmerie addressed the leading Christian pastors and heads of schools with a questionnaire. It consisted of 13 direct questions as to the Christian's idea of God, of the Japanese pantheon, of the emperor and of the imperial ancestors, as to the authority of the Bible in relation to the imperial rescripts, as to ancestor worship and attendance at national shrines, the authority of conscience, freedom of belief, relation of Christianity to the "Japan spirit," and other such matters as lie at the very center of the problem of adjustment of Japanese Christianity to the state.

After careful group thinking in the various denominations separate replies were formulated. They were, without exception, frank and uncompromising in the Christian conviction, but also affirmative and constructive in their loyalty and their interpretation of citizenship. In a terribly complex situation, with almost irresistible currents pressing the religious sanctions of the national life to the limit, the only hope of maintaining a place to stand for the Christian church is in just such clear thinking and firm convictions as its leaders have displayed in this recent crisis.

* * *

Kagawa Suffering from Strain of Work

The national evangelistic campaign is to be continued for another year. This is the continuous successor of the Kingdom of God movement, with Kagawa as the spearpoint in the public meetings. As with some other leaders of the churches the present strain is taking its toll of his health and he is not in top form, but every day sees him at his multitudinous tasks. This year is the 25th anniversary of his and Mrs. Kagawa's wedding, and the Kagawa Fellowship is calling for gifts to help build the endowment fund for permanent support of his social projects.

* * *

And So Forth

With the definite selection of Komazawa, a suburb of Tokyo, as the site, the holding of the Olympic games here in 1940 now seems more nearly assured. A stadium to hold 100,000 is to be built, and the village is to be erected near by.

The railway department has arranged an alternating Buddhist and Christian schedule of religious services for its 200,000 employees.

Mrs. Tanahashi, principal of the Tokyo girls higher school, upon passing her 100th birthday was given a court decoration.

CHARLES W. IGLEHART.

Germans Resent Hitler Luxury

Increasing Numbers Ask Who Pays for Government Show—Jews Feel New Persecution

(Correspondence from Germany)

FRANKFURT, May 5.—As these lines are being written, Herr Hitler and a long retinue of supporters are in Italy. The press here, which for days past has been full of accounts of the fantastic preparations which the fascists have made to make this visit the most gigantic since the days of the Caesars, is now full of descriptions of processions, displays and crowds, so that even the Germans are declaring themselves "sick to death" at reading about all this pomp. The worker here is asking who is paying for such things, and sees the whole spectacle as merely the attempt of one dictator to outrival another. He has become so saturated with this "bread and circus" policy that it no longer finds any reaction except one of mild disgust, which he dare not express openly.

This criticism of unnecessary expenditure is however fairly general since it comes so soon after a purely superfluous election, following on the annexation of Austria. All Germans, without distinction of class or party, were glad to welcome the inclusion of Austria in the greater Germany, since it was a step they thought should have been taken long ago. But that does not mean that they approved the methods by which the present annexation was achieved. The obvious conflict of evidence between what ex-Chancellor Kurt Schuschnigg said and Hitler's explanation of the "peaceful intervention" of German soldiers, secret police, tanks and airplanes in Austria was too apparent. Yet having first subdued the country the National Socialists decided to hold a "free" plebiscite, which, it is no secret, was one of the most expensive of its kind ever held!

* * *

Growing Resentment at Leaders' Luxury

This question of expenditure also includes, for an increasing number of Germans, the growing luxury of those who formerly condemned the democratic leaders for their private spending. The costs of the upkeep of Field Marshall Hermann Goering's establishments, of Dr. Goebbels' dwellings in and around Berlin, and of the large "castles" which certain others high in the movement have erected for themselves hardly fit in with the motto of "Common before Individual Good," which is still taken as a text on May Day. If a democratic parliament could do nothing else, it could at least draw attention to such anomalies.

* * *

Jews Expected to Pay for State Extravagance

But when all other sources of revenue fail, there still remains the Jew from whom money can still be pumped out for state purposes. For that is the real explanation of the recent legislation against the Jews which requires that not only Jewish citizens in Germany and Austria but also those

foreign Jews who have wealth of more than RM5,000 ($2,000 at current rates) must report it to the authorities. Reporting means registration, and this requirement is the first step toward taking over this wealth—not by open confiscation but by converting most of it into state securities repayable years hence so that the owners will only be able to draw interest upon them.

This new decree was obviously directed primarily against the Jews in Vienna, who make up 30 per cent of the population of that city and have hitherto controlled its economic life.

* * *

Jews Being Excluded From All Business

This most recent action against the Jews is expected to be the final step toward excluding them from business altogether in the greater Germany. The older members among them will be allowed to live on like pensioners on the interest from their own money, while as for the younger ones—they must somehow adjust themselves to the new situation. When men who have spent years preparing to qualify as doctors or lawyers or the like suddenly find that they must turn about and become unskilled workmen in order to get a living, it is unnecessary to describe their feelings, especially when they see half-qualified individuals taking their positions.

* * *

German Christians Behind Move

To Demand Oath to Hitler

There appears for the time being to be a lull in the conflict between the state and the churches. But this does not mean that things are not moving quietly but slowly in a definite direction. Thus, it has now been "arranged" that pastors will take an oath, which is the equivalent of the oath every state official takes to Herr Hitler personally. The initiative for this action has come not from the state but from the committee of the Protestant church itself. But since the Confessional Synod is not represented on this body it is not difficult to realize that the *German Christians* are behind this act which the ministry of the interior gladly welcomes.

* * *

'National Church' Adopts

Hitler's Book as Bible

In the struggle between the Christian churches and the various neo-pagan organizations there has appeared a new body which calls itself the "National Church of the German Reich." It is not easy to discover who are behind it, but it is generally believed that some of the extremists among the German Christians have taken the initiative and that they have the protection, if not the active support, of a number of nazi party institutions. In their program of 30 points this "national church" clearly indicates that the less of the church and the more of the nation there is in it, the better. The Christian faith, it declares, is to be exterminated, all ecclesiastical property should be confiscated, the proceeds handed over to the state and all officials of the new movement must be state officials. None of these latter are to be pastors, chaplains, etc. The printing and publishing of all Christian literature, including the Bible, should be stopped forthwith, and instead should be substituted Hitler's *My Struggle*.

A. S. Eker.

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Protestants in France Unite

Establish Reformed Church of France at Lyons Meeting—Vote Almost Unanimous—National Synods to Ratify

(Correspondence from France)

PARIS, May 11.—The city of Lyons is famous in ecclesiastical history as the scene of the martyrdom of Pothinus and as the field of labor of Irenaeus. It may well become famous in the future as the city in which four different denominations united to constitute the one Reformed Church of France. These denominations may have felt themselves to be different in the past—and they probably were—but they had come to feel themselves one. As the turbulent Rhone flowing down through Geneva from the Alps unites with the Saône in Lyons to form a greater stream, so these four denominations united April 25-29 to form a greater and more influential body. The ordinary secular papers in Lyons and Paris, which seldom take notice of events in the Protestant world, gave considerable space to this event.

The main stream of Protestant influence in France has always been Calvinistic. In eastern France and in Paris, however, there is a considerable body of Lutherans. Since 1559, when the Rochelle Confession of Faith was worked out, the Calvinistic or Reformed churches of France were fairly well united. They were forced by persecution to stick together.

* * *

Free Church Formed

In 1848, however, a small group, desiring to be entirely independent of the state which then supported the Reformed churches as well as the Roman Catholic churches, separated from the main body and formed a little denomination known as the Free Church. The Free Church also insisted more on personal faith than was common at the time. This church, though independent, was Reformed in doctrine and organization. The separation of church and state in 1905 made all the churches free churches. Thus one of the reasons for the separate existence of the Free Church disappeared.

* * *

Reformed Church Splits

Shortly before the Franco-German War, the main body of the Reformed Church was split into two nearly equal parts over the theology taught in Strasbourg. When the national synod met in Paris in 1872, the more conservative elements sought to force the more liberal elements to form a separate church. The liberals refused. But soon afterwards two separate churches were formed though both were supported by the state. The "liberal" church has been known since simply as the Reformed Church. The "conservative" church called itself the Evangelical Reformed Church.

In addition to these three denominations there is a small Methodist denomination which has existed since early in the nineteenth century and has enjoyed the generous backing of the Methodists of England.

* * *

Time to End Old Quarrels

Since the war, there has been a growing feeling that many of the old divisions had become meaningless. It was hard to explain them to the young. Out of a population of 40,000,000 scarcely 1,000,000 are Protestant in sympathy in France. Protestant leaders felt that before a world hostile or indifferent and in face of a Roman Catholic Church outwardly united it was high time to put an end to old quarrels. During the last five years, a joint declaration of faith—it is hardly a creed in the ordinary sense of the word—and a plan for organic union have been worked out. This work was ratified by delegates from the four denominations chosen to meet in a constituent assembly in Lyons. What was done in Lyons will be submitted to the national synods for final ratification. There is no room to doubt that from January 1, 1939 on the Reformed Church, the Evangelical Church, the Free Church and the Methodist Church will cease to exist as separate bodies and in their place will be the one Reformed Church of France.

* * *

Lutherans and Baptists Stay Out

The Lutherans, the Reformed Church of Alsace-Lorraine which is still supported by the state, and the Baptists have not entered into the new union. There may be a few congregations which will not accept the new arrangement. But opinion was so nearly unanimous that little opposition is likely. The old issues have been forgotten. Sometimes there are sharp clashes over new issues. The Barthians do not always agree with the leaders who are promoting "social Christianity." But it is hardly likely there will be any split over this or anything else for years to come.

W. O. LEWIS.

Wesley Celebration in Episcopal Church

On May 22 a union service commemorating the Aldersgate experience of John Wesley was held in Christ Episcopal Church of Poughkeepsie, N. Y.

Kagawa's Secretary Dies In Philadelphia

Miss Keuka Clara Yoshimoto, Dr. Kagawa's private secretary, died recently in a hospital in Philadelphia. She had joined the staff of the evangelist during the earthquake relief period and, besides discharging innumerable other duties, took down from his dictation many of his books. She was a student at Crozer Theological Seminary at the time of her death.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Adventures of Marco Polo

(Cooper, Gurie, Rathbone) (UA) Another "colossal" in sepia. Big, long, lavish array of thrilling adventures, by turns interesting, amusing and absurd, faintly historical, with several fine roles. But ponderous, laboriously exotic, dramatically loose and overdone.

For A: Spectacular. For Y Doubtful. For C: No.

Island in the Sky

(Gloria Stuart, M. Whalen, Paul Kelly) (Fox) In night club atop New York skyscraper, news of murder upsets honeymoon plans of detective hero and his secretary heroine. He accepts quick, easy solutions, but she, with gangster help, unearths real facts. Rather original.

For A: Fair. For Y: Doubtful. For C: No.

Lady in the Morgue

(Preston Foster, Patricia Ellis) (Univ) Crime Club detective mystery well written, directed and acted. Tense story of concealed identity, crisply told, with ample comedy, agreeably intricate, fast enough to seem possible. Grewsome situations more suggested than shown.

For A: Good of kind. For Y: Perhaps. For C: No.

Mr. Moto's Gamble

(Petter Lorre, Keye Luke) (Fox) Lorre, professor of crime detection, turns attention outside classroom to solve ringside murder. Sinister thugs, two prizefights, endless jaw-socking, and back-alley English. Feeble plot, and characters still feebler, including Lorre's.

For A: Crude. For Y: No. For C: No.

Night Spot

(Allan Lane, Joan Woodbury) (RKO) Another mediocre murder yarn, with a night club singer innocently involved in gang shooting and finally learning that she has been working for a criminal. Song, dance and music as usual, and perhaps better than the story.

For A: Mediocre. For Y: No. For C: No.

State Police

(John King, Constance Moore) (Univ) Cheap gangster thriller, offered as "what the public wants," laid supposedly among Pennsylvania State Police, with rascally son of police colonel as hero. Coal mining racketeers, bootleggers, hijackers, hideouts, shootings, knockouts, and crude romance.

For A: Mediocre. For Y: No. For C: No.

Stolen Heaven

(Olympe Bradna, Lewis Stone, Gene Raymond) (Para) Queer but delightful mixture of fine music deftly integrated into merry crook story, with strong human values despite distressing main situation. Bradna and Stone notable. Wagner, Strauss, Grieg, Liszt, Moskowski are fine antidote for "swing."

For A: Excellent. For Y: Excellent. For C: Probably good.

Vivacious Lady

(Ginger Rogers, James Stewart) (RKO) Lively, hilarious stuff about young professor's effort to tell his hide-bound college president father of his marriage to cabaret girl. Features are a raw travesty of "college," heavy drunkenness, and lovemaking in public. Clever but ethically off.

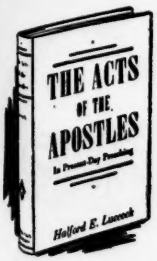
For A: Very good of kind. For Y, and C: Unwholesome.

Best Films for Adults

Test Pilot	Charm of La Boheme
Arsene Lupin Returns	There's Always a Woman
Joy of Living	Four Men and a Prayer

Best Family Films

Rebecca of Sunnybrook Farm	Mad About Music
Gold is Where You Find It	Lone Wolf in Paris
Snow White	Robin Hood



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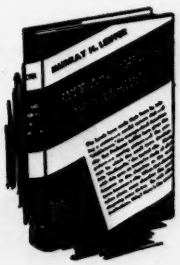

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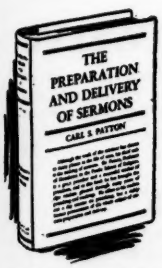

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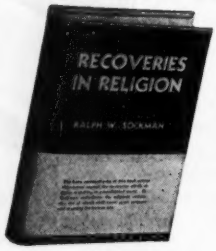

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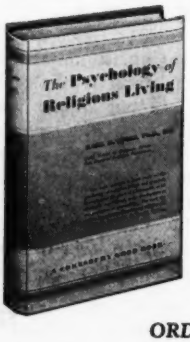

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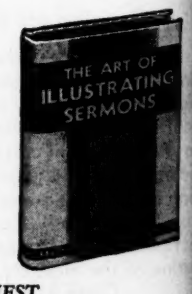

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